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THE ART OF MIND-BUILDING.

BY PROFESSOR ELMER GATES.*

"The first experiment in my investigations regarding the mind consisted in giving certain animals an extraordinary and excessive training in one mental faculty—e.g., seeing or hearing—and in depriving other animals, identical in age and breed, of the opportunity to use that faculty. I then killed both classes of animals and examined their brains to see if any structural difference had been caused by excessive mental activity, as compared with the deprivation or absence thereof. During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains I found a far greater number of brain-cells than any animal of like breed ever possessed.

"These experiments serve to localize mental functions, and, above all, to demonstrate the fact that more brains can be given to an animal, or a human being, in consequence of a better use of the mental faculties. The trained dogs were able to discriminate between seven shades of red and six or eight

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of green, besides manifesting in other ways more mental ability than any untrained dog.

" The application of these principles to human education is obvious. A child that had been trained for six weeks after birth in the excessive use of the temperature senses (detection of heat and cold) was found, after dying of scarlet fever, to possess in the temperature areas of the brain more than twenty-four times the average number of cells. As a matter of fact, the child was able to detect differences in temperature unrecognizable by other children of its age.

" Under usual circumstances and education, children develop less than ten per cent. of the cells in their brain areas. By processes of brain-building, however, more cells can be put in these otherwise fallow areas, the child thus acquiring a better brain and more power of mind. Brain-building should properly begin a few weeks after birth, because, as soon as the brain is fully developed in all its areas, the child is prepared to acquire, by technical and professional education, special knowledge and particular kinds of skill. If the child has manifested artistic ability, this course of brain-building will not only increase that talent but provide supplementary development to prevent one-sidedness and disease.

" In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But, within five minutes after the patient became angry, there appeared a brownish precipitate, which indicates the presence of a chemical compound produced by the emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some

of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.

"I have succeeded in entirely eliminating vicious propensities from children with dispositions toward cruelty, stealing, or anger. In curing a bad habit I would, for every evil tendency, image, or craving existing in the same parts of the brain, create a greater number of the opposite kind of memories and keep them active a greater number of times each day, until the old structures had disappeared and new ones had been formed. This process does not require the assent of the patient any further than to take the course of studies. He may even not desire to abandon a certain practice or habit, but may wish to continue his evil course; yet, by the force of brain-building, that motive can be eliminated.

"This system of developments can be applied to regulate the assimilative processes, the diseases of which are dyspepsia, alcoholism, etc. A woman unable to eat fatty or greasy substances, even in the smallest portions, was by this system trained to take them in normal quantities. The alcohol habit, when not engendered by the habitual and excessive use of liquors, can originate through a certain derangement of the stomach and the brain-cells that govern it. Indigestion, accompanied by fermentation of sweets, creates a small amount of alcohol in the stomach. This alcohol produces a stimulating effect which the patient misses when the fermentation is arrested by the alcohol itself, or by a change in the food. The first step toward curing this habit consists in forming another series of brain-structures of the different stages relating to previous experiences, not merely with intoxicants but with foods in general. The creation of at least a hundred times as many morally-functioning cells as there had been immorally-functioning cells will cause the craving for stimulants to disappear. It is possible in three months' time to develop brain-structures which will cause a patient to feel disgust for what he had previously relished and desired.

" The late Prentice Mulford says, in one of his pamphlets, that ' to think success brings success.' Unfortunately, however, such effort has but a limited effect in the usual business life. Aside from lack of training or of knowledge, present defects in business life result from an improper classification of the memories and an erroneous use of mental faculties. The mind is usually filled with disordered, disquieting memories which, as a rule, are accompanied by an equal number of pleasant or unpleasant experiences. Wearisome, unpleasant memories weaken health and do not generate thought energy. Cure is accomplished in expelling these by another crop of wholly pleasant memories, which put the necessary structures of the mind in systematic order and teach the patient how to use the mental faculties.

" I have been asked how far this new science is related to phrenology. Phrenology had the misfortune of falsely locating every mental function. For instance, sight was placed near the middle of the eyebrow, whereas its true position is in the back of the head. The absence of all memory-cells predominant in any mental faculty could not be discernible through the skull or scalp, because such absence would not change the cerebral cortex of that part of the brain as much as the tenth of an inch. There is, however, alike in man and animals, a general conformation, not merely of the head but of the entire body, which gives us some knowledge of the mental capacity. This will be obvious to any one who observes the facial angles and other characteristics among monkeys and the lower races of human beings.

" These discoveries, by giving to individuals a better use of the mind, open a new epoch in the methods of progress and civilization. It is the mind which creates sciences, arts, and institutions—which knows, suffers, and enjoys; and it is the mind that must continue to do all that is done. Give to people more mind, and all undertakings will be ameliorated, and better results accomplished. Give them more moral minds, and the evils of society will gradually disappear. If it is pos-

sible to give more mentality to people, then at last, through scientific experimentation, we have reached a fundamental law of morals.

"If you will remember that it is the mind that thinks, feels, knows, and performs physical labor; that it is the mind that rages, plots, and exercises all propensities, whether moral or immoral—then you will understand my meaning when I say that every act is right which, in its immediate or remote consequences, gives us more mind, or a better control and use of the mental faculties; and every act is wrong which, immediately or remotely, produces the opposite result. There can be no other right or wrong. An evil memory promptly antagonizes the functioning of the good memories, slowly poisoning not only the body of which the memory is a part, but memory itself.

"A statement made some months ago, by being falsely reported, has done me much harm. I was alleged to declare that sin is pink in color. It is, however, as inaccurate to speak of the color of sin as of the moral qualities of a vacuum. If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of these emotions. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced; and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors.

"My researches in brain-building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character.

"The various methods of mind cure, faith cure, laying on

of hands, and similar processes that have come down to us from remote ages, have each some sort of a fundamental verity. One aspect of the truth has been seen, but it is generally combined with many mischievous practices and beliefs, and is seldom scientifically applied. My experiments prove that the mind activities create the structures which the mind embodies, or manifests. In addition to massage, diet, regulation of surroundings, etc., modern medicine will eventually evolve methods of brain-building to effect cures. Simple belief that you will get well will, in a measure, produce nutritious products and stimulate the health of the entire body. The indulgence of certain emotional states will do the same. To achieve any certain result, however, the process must begin with the first stages of brain-building and be pursued systematically to the higher stages, in order to create in the brain those structures which govern different portions of the body. This can best be done by the methods I have described.

"The value of this new science will be better understood when we remember that mind underlies all sciences, arts, and institutions. The mind has produced all our paintings, poems, literatures, languages, architectures, governments, and religions. Your mind is, to you, the most momentous and important fact in the universe; for without your mind, what would be the universe and its possibilities to you? Take away your mind, and what would there be left? To your own mind you must always look for guidance. If you can get more mind, or a better regulated mind, you will fundamentally and directly promote all your undertakings. You will be better able to apply whatever knowledge you possess.

"Real progress among peoples is the degree of their mental development. To test this statement, imagine progress in civilization which at each step produces less and less mind! To give people more mind is at once to promote all reform and all progress. If evolution did not lead to more mind, it would be retrogression."

(*To be continued.*)

KARMA IN THE BHAGAVAD GITA.

BY CHARLES JOHNSTON, M.R.A.S.

" Many are my past births, and thine also."—*Bhagavad Gita :* iv., 5.

There are two important passages in the Bhagavad Gita which throw a strong light on the whole development of the teaching of Karma, even though not directly concerned therewith. They show (1) the two great streams of Indian thought —the ceremonial system of the Brahmans and the metaphysical thought of the Rajputs; (2) the two discordant ideals of life which flow from these two systems; (3) how the word " Karma," or " work," came to be used in each of them, in widely different senses; (4) how the two world-concepts came in contact with each other; and (5) how the popular, traditional belief, upheld by the Brahman priesthood, adopted the ideas of reincarnation and Karma from the hereditary secret wisdom of the Rajputs. This is done by these two passages almost unconsciously, allusively, and indirectly; hence they have a high value as undesigned evidence of the truth of the views already put forward concerning the derivation of the teaching of rebirth and Karma—not from the Brahmans at all, but from the Rajputs.

The first of these passages is in Arjuna's opening speech, in which he laments the fate which has led him and his brothers into warfare with their kinsmen. Arjuna represents the popular, traditional belief—ignorant of the esoteric teaching, especially of the popular belief as to the soul's destiny after death and the forces which make for its well-being in the future life:

" What joy can there be for us, slaying the sons of Dhrtarashtra ? Sin verily will follow us if we slay these criminals.

"Therefore, it is not well if we slay the sons of Dhrtarashtra with their kin; how shall we be happy slaying our own people?

"Even if they do not see, their hearts clouded with avarice, the crime of destroying their kindred, the sin of enmity toward their friends,

"How should we not know to turn away from this crime—we who do see the crime of destroying our own family?

"For, when the family is destroyed, the immemorial family law perishes; and, when the law perishes lawlessness overtakes the whole family.

"When lawlessness has overtaken them, Krishna, the women of the family turn to evil; when the women turn to evil, a mingling of caste [color] is generated.

"And this mingling is perdition for the slayers of the family and for the family; for their father's fall, cut off from the offering of cake and water.

"By the crimes of those who have slain the family, and caused a mingling of caste [color], the laws of birth are destroyed, and the long-lasting laws of family.

"And for men whose laws of family have perished, there is a protracted dwelling in hell—thus we have heard."*

The last four words mark the traditional belief handed down from father to son. Before touching on this belief as it represents the future of the soul, we may refer to a point of great importance. We have elsewhere tried to show that the system of Four Castes in Ancient India arose naturally from the fact that four races, primarily distinguished by color, lived together within the limits of post-Vedic India; and that, from the mutual adjustment and accommodation of these four races, a condition of fairly stable equilibrium was reached, which was the Four Caste system already mentioned. Two natural principles guided this adjustment—the instinct of race purity and the distribution of social function according to race genius. The working of these two principles can be very plainly seen to-day in America; and the ignominy attaching to mixed descent fully explains the bitterness of Arjuna's protest against social strife, which, breaking down the barriers of prescriptive right and settled form, would open the door to a mingling of races and the resultant bitterness and passion.

But there is another motive for Arjuna's protest. It was a

* Bhagavad Gita: i., 36–44.

dogma of the traditional religion upheld by the Brahmans, that the welfare of the soul after death depended on the due performance of certain rites by the children—the eldest son or his substitute. These rites were paid to the father and his direct ancestors to the ninth generation in the ascending line. Cakes of ice were offered every year for the father, grandfather and great-grandfather; fragments of cakes for the three next ancestors in the ascending line, and water for the three more remote. It was believed that a psychic or spiritual energy was disengaged by the offering and the accompanying rites; this energy raised the souls of the " fathers " (the male ancestors) to the abode of the gods, and kept them there; and that a cessation of this energy, i.e., a failure to offer the cakes and water, would doom the " fathers," robbed of their spiritual support, to fall into the pit of hell.

In a future article we may quote from the same great cycle of poems (which contains Krishna's teachings) a very graphic picture of the fate of the " fathers " thus " cut off from the offering of cake and water." This is substantially the belief of the old Vedic hymns, the material of Brahmanical religion; and the same belief is held by the Brahman priesthood to-day, even to such an extent that the right to inherit, in Hindu law, is regarded as proved when it has been shown that the heir has offered the cake and water to the souls of his father and ancestors: it being presumed that the family priests, the Brahmans, take care that the performance of these rites shall fall into the proper hands.

This, then, is the essence of the traditional Brahmanical belief: The destiny of the soul after death and its well-being in Paradise depend on the due performance of offerings by the survivors, whose piety in this respect is greatly strengthened by the faith that the same dutiful care will be given by their descendants to their own celestial well-being. Failing in the performance of these rites, the souls fall back into the pit. It need hardly be pointed out that this belief of the Brahmans has nothing whatever to do with the doctrine of rebirth, or

the teaching of Karma, or the continuity of life through the conservation of moral energies. Indeed, the traditional Brahmanical belief is in flat opposition to the principles of rebirth and Karma, and quite irreconcilable therewith. In the words of Krishna himself:

"Thou grievest for those who need no grief, and speakest words of wisdom! The wise grieve neither for the dead nor the living.

"For never was I not, nor thou, nor these princes; nor shall we ever cease hereafter.

"As in this body the lord of the body meets youth, manhood, age, so he gains another body; the wise is not deluded as to this. . . .

"As a man, putting aside worn-out garments, takes other new garments, so the lord of the body, putting away worn-out bodies, enters other new bodies.

"Him weapons cleave not, nor fire burns; him waters wet not, nor dry winds parch.

"This cannot be cut, nor burned, nor wet, nor parched; this is the eternal, all-present, immovable resting-place, the everlasting." *

It is evident that the traditional Brahmanical belief here meets and is overshadowed by another teaching immeasurably higher and more profound—that of the higher Self, real and eternal, beginningless and endless, which becomes manifest in a chain of outward bodies, formed and governed by the conservation of moral energies proceeding originally from the higher Self, "on which the bodily lives are strung, like pearls on a string." We shall again quote Krishna's own words as to the origin and perpetuation of this profounder doctrine:

"This undying teaching I declared to the solar lord; the solar lord declared it to Manu; Manu taught it to Ikshvaku.

"Thus the Rajanya sages knew it, handed down from teacher to teacher; but in the passage of ages this teaching was lost to the world.

"This is the same teaching of union which I declare to thee to-day, this most excellent esoteric teaching, for thou art my beloved companion."

Arjuna comments on this dark saying thus: "Later is thy birth; earlier the birth of the solar lord; how, then, am I to understand this—that thou hast declared it in the begin-

* Bhagavad Gita: ii., 11–13, 22–24.

ning ?" This question is wonderfully like one that was put to another teacher of divine things. It is difficult to resist the conviction that his answer ("Before Abraham was, I am") implies exactly the same esoteric doctrine that Krishna expresses in these words: "Many are my past births, Arjuna, and thine also. I know them all; but thou knowest them not." *

Here, in the clearest and most unmistakable way, we have a statement of the position set forth in these articles. The twin doctrines of rebirth and Karma belong to the Rajanya or Rajput sages, being handed down among them from teacher to pupil in immemorial succession. The solar lord is the progenitor of the race of the solar Rajputs, the personified genius of the Children of the Sun. Manu also, according to the universal tradition of ancient India, was a Kshattriya or Rajanya, the earthly progenitor of the Rajput race, as the solar lord was their divine progenitor. Then, again, Ikshvaku was the first king of the solar line, to whom, in later India, Prince Siddhartha, of Kapilavastu, traced back his descent—the heir of the royal race, who was to become known to all mankind as Gautama the Buddha, "the Awakened," bringing yet again the two great doctrines of reincarnation and Karma, which "went not formerly to any Brahman, but were among all peoples the teachings of the Kshattriya," the Rajput alone. We have a distinct presentment of the teaching of repeated births; further, we have the definite assertion of the possibility of remembering past births, and of the possession of this power by Krishna himself. Buddha made exactly the same claim, and even laid down a method of inwardness and spiritual enlightening by which this power could be obtained.

Krishna's teaching on Karma, and on the continuity of moral forces, is contained in four main passages in the Bhagavad Gita, which are of such extent and value that we have thought best to translate them separately and in full. The heart of the matter is this: The personal self and the higher

* Bhagavad Gita: iv., 1–5.

Self are opposed to each other in moral tendency. The acts of the personal self, under the domination of the personal idea (selfishness, egotism, etc.), make for limitation, degeneration, and evil. The higher Self makes for its own proper life, as an eternal and divine Being. The two tendencies " war against each other," the one making for bondage, or slavery, and the other making for freedom and eternal life. What we have to do is to get rid of the personal idea, which thwarts the higher Self; then the powers of the latter will find their own expression in a perfect and divine life. As the powers of the higher Self temper and overcome the personal idea, with its downward tendencies, so the progress of life rises to loftier and better things; in other words, the future rebirths will be higher and better, until the earthly tendencies which build up " the body of death " are completely worn out and make way for a " celestial body not subject to the law of death."

We have divided Krishna's teaching under four headings. It must be kept in mind that " renunciation " means what we have called " getting rid of the personal idea." This renunciation was materialized by the teachers of the Sankhya doctrine into an injunction to abstain from all action whatsoever, which led to a reaction among the teachers of the Yoga school, who pointed out that certain actions make for freedom—those performed in obedience to the powers of the higher Self after the personal idea is destroyed. The Bhagavad Gita is to some degree concerned in reconciling the Sankhyas and Yogas, by showing that the path of renunciation, or " the way of wisdom," and the path of actions (free from the personal idea), or " the way of works," are really one and the same. This is done by separating the true from the false in these two doctrines, as held by their followers, and showing that the truth in both of them is one. Hence we have the contrast between " wisdom and works." Union everywhere means union with the higher Self, when the personal idea is put aside.

The second passage, to which we have given the title, " The Works of the Law," shows how the Brahmanical

teachers who handed down Krishna's doctrine tried to reconcile it with their own popular belief by pretending that the acts performed in union with the higher Self were the very ritual and ceremonial acts of their priestly system, which the sages of the Upanishads so unsparingly condemned. To achieve this result, we find them interpreting "sacrifice," which is properly the destruction of the personal idea, as the slaughter of bulls and goats enjoined by the Vedic system and practised in India even at the present day. In much the same way we can trace the development through materialization of the doctrine of the "atonement."

To this desire to save their popular system we owe the insertion of the legend about the Lord of Beings instituting sacrifice, which we have inclosed in brackets to emphasize the fact that it has no proper place in the text. It is immediately followed by the teaching of union with the higher Self; yet, only a few verses further on, the counsel of priestcraft, the preservation of popular superstition, and much more of the same kind appears, which has no proper relation to Krishna's real esoteric doctrine. It is the presence of passages like this which leads us to speak of the Bhagavad Gita as the record of a compromise—one which must be attributed to the Brahman recipients of the doctrine, rather than to Krishna himself.

Yet much of the teaching ascribed to Krishna is only fully intelligible in the light of the Sankhya philosophy. This is especially true of the division of works, knowledge, knowing, etc., into three types, belonging respectively to goodness, force, and darkness, which is found in the third of these four extracts; and the sharp separation between the Self and nature, in the same teaching, also belongs to the Sankhyas. Of the teaching as to Caste, in the last section, we need say little; it is a part of the Brahmanical compromise.

NOTE.—Mr. Johnston's translation of the extracts alluded to above, together with the interpolated passages, will appear in the next issue of THE METAPHYSICAL MAGAZINE.—ED.

THE SUBTILE BODY.

BY EDWARD G. DAY, M.D.

There are many things taught in the Indian philosophies wholly unknown to Western science. Now and then some brilliant discovery dazzles our scientific schools, not alone by its present and possible future worth, but by a boldness of outline and strength of quality which seem to class it as the offspring of inspiration. The patient student of the profound Oriental philosophies recognizes the prime factors in these discoveries as previously existent in the expressed thoughts of the Indian sages, although frequently not embodied by them in any form possessing perceptible utilitarian or commercial value. Their minds were ever centred on the threefold mystery—God, the Cosmos, and man's place in nature; and, as religious philosophers rather than scientists, they brought to light, centuries before the Christian era, a sublimely intellectual system concerning its unified and differentiated aspects, which essentially accords with the scientific theories of to-day: a fact of interest as showing the non-antagonism between true religion and exact science.

The Hindu conception of religion is to know God and realize man's unity with the Divine. Their entire theological, metaphysical, and philosophical lines of thought are directed to this end, and they have made great advance toward its attainment. Such a current of concentrated thought has unveiled many of the secrets of nature which thus far have eluded the anatomist, physiologist, and chemist of the Occident. The reason is obvious, for, while the latter have limited their

investigations to a study of the gross physical body, the former have extended their researches to the "subtile body"—the mind, and its spiritual source. To illustrate: In the Indian "Science of Breath" we are told that during each period of one hour, fifty-six minutes, and eight seconds, the breath passes alternately from the right and left nostrils, from both simultaneously, and from neither. We search in vain through the text-books of modern science for any suggestion of this really important fact; yet it is easily verified by any one who will make the observation with care. Although a minor teaching, this clearly shows that the dictates of Western science cannot be accepted as conclusive.

A few parallels in the teachings of the Indian philosophy and the scientific hypotheses of to-day may here be noted. Science maintains that the visible planetary systems have evolved from the nebulous ether, and deduces that at some remote period they will return to their primitive condition. The Indian philosophy asserts that from the "A'kasa," ether (out-breathing, or emanation from the Divine), all things come, and into the "A'kasa" all things return—evolution and involution. Science teaches that sound, color, heat, light, and electricity are but different rates of vibration in one and the same material substance. The higher philosophy says that the "A'kasa" undergoes manifold differentiation by means of the "Tattwas" (distinct forms of vibration). Science traces the primordial protoplasmic cell, but has striven in vain to penetrate the mystery of its chamber. The Eastern philosophy recognizes this cell and states that it is filled from the ocean of vitality ("prana"), which is universally diffused and surrounds every organized body, permeating its tissues as the water of the ocean penetrates and flows through the interstices of the sponge. It further teaches of the origin of this "Sea of Life," and of its ultimate involution into its divine source. Science, through Harvey, proclaimed the circulation of the blood in the animal organism, but centuries before Harvey's time this was known to the

Hindu sages. Their wonderful system of explaining the passage of the vital currents into the nerves and blood-channels of the right side, thence through the " chambers of the heart " to the corresponding structures on the left side, and thence again to the place of beginning, really leaves but little originality in Harvey's exposition.

In fact many so-called " new discoveries " are but inspirations which have also illuminated other minds, engendering thoughts that have materialized, energized, and faded, to be again reborn. The famous "X" ray of Roentgen was familiar to these masters in occultism, but to them it was not an unknown quantity; and, should Tesla achieve the anticipated triumph with his " oscillator," it will be but another practical demonstration of one of the " finer forces of nature " concerning which these sages have always taught. Reasoning deductively, therefore, we are justified in accepting certain teachings of the higher philosophy as rational and conclusive, feeling assured that they will in time be demonstrated by revelations of science. To a few this corroboration will come direct; by others it will be received through practical illustration.

What do we learn from the Indian philosophy concerning a " Subtile Body ? " Its teaching will be better understood by first reviewing the nervous system. Anatomy and physiology assure us that the animal body is made up of certain tissues and organs which comprise a digestive, circulatory, respiratory, visual, auditory, gustatory, and thinking apparatus; that all our knowledge concerning the external world is derived through five channels of sense in the form of sensations, which are conveyed to the brain to be correlated and characterized by the agency of something which the metaphysician designates as the mind. Theology asserts that when vitality ceases in the body an unknown principle escapes and continues to exist in a condition of either eternal happiness or misery, this future state being determined by the brief incarnation in a physical body. A quasi immortality is assigned to this principle by the unreasonable claim that it

enters the body as a new creation and thereafter remains an imperishable entity.

Physiological research reveals the fact that within the brain are certain " centres " of nervous energy which seem to preside over the volitional and reflex automatic processes of the animal body; and, further, that if the integrity of any given centre be impaired or suspended, the action which it dominates and controls will be correspondingly weakened and inhibited. The physical instruments for sight or hearing may be perfect as optical and auditory apparatus, but, if the corresponding nerve centres are not in equilibrium, there will be no sense of sight or sound. On the other hand, the nerve centres being normal with the physical organs obscured, there may be perceptions of objects and sounds. It is clear that the objects outlined upon the retina of the eye, or the vibrations of the tympanum of the ear, are perceived by something higher and finer, which perhaps sits within the chambers of the brain and ordinarily uses these external organs, but which may, under certain conditions, act independently of them.

The term " brain " is commonly applied to that portion of the nervous system inclosed in the skull, as if it were something distinct, whereas it is an enormous ganglia of nerves in intimate association with every nerve fibril throughout the animal mechanism, and may be compared to the elaborate switchboard in the central station of a widely extended telephonic system. In fact it might aptly be styled the " central station " of the animal organism, as it is the seat of efferent and afferent influences, now vibrating with signals from the countless peripheral centres, or the numerous deep plexuses and ganglia (sub-stations), and now pulsating with impulses sent forth to promote the numberless activities of the body. This is tritely illustrated in the quick removal of the hand from the iron which burns. The communication over the sensory nerves from the peripheral end organs to the central ganglia is at once followed by an order through the motor nerves to those muscles, which effect a withdrawal of the

membrane from the irritating substance. This is ordinarily known as " reflex nerve action." The brain may be said to be existent throughout the entire nervous system; in other words, it is the complex nerve structure extending throughout the physical body, and not alone that portion inclosed within the skull.

Let us glance briefly at this nervous system. There are three great centres, or stations, of nervous force: (1) the encephalon, that portion of nerve structure situated in the head; (2) the spinal cord, which is in reality a prolongation of the encephalon, through the vertebræ; and (3) the sympathetic nerves, which are chains of nerve ganglia lying on either side of the spinal column. These ganglia, like those of the cerebro-spinal system, are reservoirs of accumulated nerve force. Each of these systems is in communication with the others, and each is divided into sub-stations or ganglia, all of which intercommunicate. This vast and complicated system ramifies not alone through every organ and tissue, but extends to each microscopic part of such structure, and through the layers of skin to the periphery, so closely approximated that puncture with even the finest needle is followed by sensation.

The blood-channels accompanying the nerves, and extending from their great centre, the heart, are equally numerous. If we could conceive of the nerves as incombustible or insoluble, and then by heat or chemical action disintegrate the rest of the body, as a leaf is skeletonized, there would remain a white, glistening, semi-translucent object which, at a slight distance, would closely resemble the physical body. The internal anatomy would not be visible, owing to the approximated mass of nerves at the surface.

Now, what is a nerve, viewed in the light of anatomy and physiology ? According to Gray, it is made up of three different kinds of tissue, enumerated from within as follows: " First, gelatinous tissue; second, gray, or vascular substance; third, white, or fibrous substance. These in turn are com-

posed of cells containing nuclei and nucleoli." The first is found chiefly in the sympathetic system; the second in the encephalon, spinal cord, and the various nerve ganglia:

"It is of a dark, reddish-gray color and soft consistence. It is composed, as its name implies, of vesicles, or corpuscles imbedded in the finely granular substance of the encephalon, or in a capsule of nucleated cells, as in the ganglia. The third, or white substance—which constitutes a great part of the encephalon and spinal cord, almost the whole of the cerebro-spinal nerves, and a great portion of the sympathetic—is made up of medullated or white fibres and non-medullated or gray fibres. The medullated fibres consist of three parts: First, the tubular membrane, known as the neurilemma or primitive sheath, composed of nucleated endothelial cells; second, a white substance which is regarded as being a fatty matter in a fluid state, which insulates and protects; third, the 'axis-cylinder,' the essential part of the nerve, in which it lies like a wick in the candle. Kölliker describes this axis-cylinder as being 'neither fluid nor viscid, but firm and elastic, somewhat like coagulated albumen.'"

It is itself composed of fibrils united by cement. During life its consistence is said to be semi-fluid. Nothing absolutely definite can be known concerning this "axis-cylinder," or heart of the nerve, unless it can be seen clairvoyantly in the living nerve, as death entirely changes its character and appearance; and exposure of its substance, even in the living subject, must be attended with greatly altered conditions. At this point the finest dissection ends—the most elaborate physiological research terminates. Here the boundary wall between the known and the unknown seems to have been reached, and science, as yet, has no further utterance. The revelation is in the womb of the future, but its advent is certain.

The Sanscrit logicians declare that apart from the physical or gross body, which disintegrates at death, there exists an ethereal or "subtile body," which, though material, is so subtile as thus far to have escaped the investigations of science; that this, not the gross body, is the perceiver, actor, and director of the personality; that it uses the physical body as an instrument, but at the same time receives impressions from it

in varying degrees of intensity proportioned to their higher or lower rates of vibration—coarser or finer materiality. These impressions are said to impart an indelible coloring to the "subtile body." Although this coloring may be overlaid or admixed with stronger or lighter tints, yet its individuality is never lost. It may become latent, but is liable to reveal its identity whenever the superincumbent or modifying tint is removed. They also teach that, at the change which men call death, the "subtile body" goes forth freighted with those physical impressions, or tints, garnered during the incarnation; or, to speak more technically, it passes out with a definite rate of vibration, which predetermines its next inhabitance: for the higher philosophy holds that this "subtile body" is a wanderer through many births, meeting with many experiences, passing through numerous vicissitudes, ripening, perfecting, and qualifying for final reunion with its divine source, from whence it went forth, in its essentialness, as a ray whose original light has always accompanied it, illuminating and attracting it with varying force during successive incarnations in gross bodies.

Of what is this "subtile body" composed? Of the five subtile organs of sense, or spiritual centres, corresponding to the five physical senses; the five subtile organs of action, or spiritual centres, which correspond to the five physical organs of action; the five magnetic currents, whereby the five great physical processes of the body are carried on; the mind, and the intellect—in all, seventeen characteristics, or marks. For convenience, these are sometimes expressed by the term "mind" (Sanscrit, "Antahkarana"); and not infrequently the word "soul" is incorrectly employed as a synonym for mind.

Paul, one of the greatest and most trustworthy theologians, doubtless a master in occult wisdom, divided man into three principles—body, soul, and spirit. This is in exact accord with the teaching of the Indian sages, whose classification is: gross body (matter), "subtile body" (mind), and

divine essence (spirit). Science emphatically denies the destructibility of matter, declaring that by the best known means a material body can only be resolved into its primordial elements, and that all new forms are but a rearrangement of previous atomic groupings; hence, that all future material units must be made up of pre-existing atoms. If this teaching, embraced by the best thinkers, applies to the gross forms of matter which are readily cognized, how much more must it extend to those subtler forms which escape the ordinary sense perception; and, further, to that substratum of all material organization—vitality and consciousness, which constitute the spiritual part of man !

Returning to the " axis-cylinder " of the nerve, we find that here science has closed her book. If we would know more, we must enter the domain of occultism, and, retiring into the inner court of the sanctuary, read by the lamp of intuition; or, if the portal be closed by reason of our inadequacy, receive from the lips of others, more privileged * than we, the knowledge that we seek. The " axis-cylinder " will then reveal itself as the threshold rather than goal of our pursuit, and veil after veil of its delicate structure will roll back until, within the " inner chamber,"—that which, though yet material, is so ethereal that it can only be spiritually discerned—the true " subtile body " will be cognized. This it is which, at physical disintegration, retires, first from the extremities and the periphery and later from the organs, rolling itself up as a very minute organism and finally passing away. Its post-mortem state and the manner in which it again builds about itself a physical body are subjects which cannot well be treated in the present article.

We learn from physiology that the cortex of the cerebrum is the seat of the intellect. With this fact the Eastern teaching is in exact accord; for it holds that, though the whole nervous tract is the domain of the " subtile body," its highest

* Further developed, rather.—Ed.

component (intellect) is found at the great central station, the encephalon, where it acts as administrator and director. Thus we see that the "subtile body," the ego, is continually giving to and receiving from gross matter definite inpressions through its union with successive physical bodies, which, in obedience to an immutable law, it gathers about itself by reason of certain conditions inhered from a past incarnation. The emanations from this "subtile body" have far more potency than any act performed by the physical organism.

What does this entity inclose, and what endows it with vitality, consciousness, and the sense of "I am-ness?" Simply this: The spiritual ray from the divine essence back of all manifestation, which accompanies it in each of its wanderings, strangely identifying itself with it through all its illusions, until such time as the mirage is dissolved and the bond broken, when it retracts—indelibly stamped with an individuality—to its vital source (from which in fact it has never been entirely separated), therein to express more fully the divine reality of its Being.

THE SERPENT AND ITS SYMBOL.

BY LIEUT. CHARLES A. FOSTER, U.S.N.

Since remotest ages the serpent has been venerated by humanity. It was worshipped among Carthaginians, Egyptians, Assyrians, Romans, Greeks, Chinese, Aztecs, and Japanese; indeed, at one time serpent-worship seems to have been almost universal, as we find traces of it extending throughout North and South America, Europe, Asia, and Africa.

The serpent, especially the rattlesnake, is still held in great reverence by the American Indians. In 1742 the celebrated Moravian missionary, Count Von Zinzendorf, was staying with the Cayugas in the region now known as Western Pennsylvania. The Indians, imagining that his presence brought them ill luck, decided to put him to death. The Count, writing one night by the light of a small fire, was seated upon a bundle of sticks. Unknown to him, a rattlesnake crept near. Seeing the reptile, the Indians were convinced that the Count was of divine origin and spared his life.

A serpent temple has been discovered beneath the sands of the Colorado desert, its stone columns being carved in the semblance of gigantic rattlesnakes. The Moquis still regard this creature as a means of communication with their gods. But serpent-worship in Whydak, Dahomey, has been developed beyond anything we know of in the past. The sacred serpent has its harem of carefully selected young girls. To secure this favor is esteemed a great honor, and the serpent wives are revered as partaking in some way of the powers of the serpent god.

Among primitive symbols the serpent denoted divinity and the sun. Sesha, or Ananda, was the first vehicle (or

Vahan) of Vishnu upon the primordial waters. "In the beginning, before Mother became Father-Mother, the Fiery Dragon moved in the infinitudes alone." Before the globe, or cosmos, became egg-shaped, "a long trail of cosmic dust, or fire-mist, moved and writhed like a serpent in space." This was the Spirit of God moving over the sea of chaos, and by archaic wisdom symbolized as a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—emblematic not only of eternity and infinitude, but also of the globular shape of all bodies formed within the Universe from that fiery mist.

Ancient Hindu lore calls the earth "Sarparajini, the Serpent Queen—Mother of all that moves." The Time serpent, Ananda, is represented among the Hindus as encircling the world-egg, with its tail in its mouth to symbolize eternity as well as the cycle of cosmic activity. In the great serpent mound of Ohio, the world-egg is in the mouth of the serpent. In the centre of the egg was the altar of sacred fire. Serpent mounds are not confined to our own continent, for fine examples are to be found in Scotland.

The Chaldeans and Akkadians believed the cosmos to be encircled by the seven-headed Great Serpent of the Sapphire Crystalline Sea: the seven heads being identified with the seven stars of the constellation of the Great Bear. "It was the bond or rope of the Universe which held together the heavens and earth—the invisible and the visible." The Leviathan is the same as the Serpent of the Great Crystalline Sea—chaos, or "Bohu," i.e., emptiness, primeval space. The Gnostic serpent with the seven vowels over its head was the emblem of the seven hierarchies of the septenary or planetary creators.

The casting of the serpent's skin is typical of the spiritual rebirth in man. As under the sun's warm influence the new skin is given and the world-shell left behind, so from Ra comes the new spirit and the old life is cast off. Adepts were

called Serpents of Wisdom, and the word "serpent" or "dragon" was applied to all wise men because the serpent always symbolized divine wisdom, which kills in order to resurrect (destroying to build better), and thus became the emblem of psychical regeneration and immortality. It is for this reason that Hermes calls the serpent the most spiritual of beings.

Moses, who was initiated into the wisdom of Hermes, was a descendant of Levi, a serpent tribe. All the Jewish priests were Levites. In the Gnostic legends Jesus, or Christos, is born from a snake (divine wisdom, or the Holy Ghost); that is, he becomes a son of God through his initiation into the Serpent Science. Accepting the symbol, Christ says, "Be ye wise as serpents." The "Dragon of Wisdom" is the One, the Eka (Sanscrit), or Saka. Jehovah's name, in Hebrew, is Echod, which also means One—Jehovah esoterically, as Elohim is the serpent or dragon that tempted Eve. Dragon is an old glyph for the "astral light," the undifferentiated "primordial principle," which is the Wisdom of Chaos.

Archaic philosophy recognized neither good nor evil as a fundamental or independent principle, but started from the absolute All, universal Perfection, eternally tracing both through the course of natural evolution to pure Light, condensing gradually into form—hence becoming matter, or evil. The fathers of the Christian Church have degraded this symbol, accepted by Christ as a synonym of Wisdom, into an emblem of the devil. It was in the Middle Ages only that the serpent was used to typify evil, or the devil. The early Christians, in common with the Gnostics, had the "good" and the "bad" serpent. "The True and Perfect Serpent" is the seven-lettered God, who is now credited with being Jehovah and Christ (one with Him). To this seven-vowelled God the candidate for initiation is sent by Christos—in the Pistis Sophia, a work said to be earlier than the Revelation of St. John.

We read in the Apocalypse: "The [serpent of the] seven

thunders uttered their [these seven] voices " [vowels]. " Seal up those things which the seven thunders uttered and write them not."

" Do you seek after these mysteries ? " inquires Jesus in the Pistis Sophia. " No mystery is more excellent than they [the seven vowels]; for they shall bring your souls unto the Light of lights; " that is, true wisdom. " Nothing, therefore, is more excellent than the mysteries which ye seek after, saving only the mystery of the seven vowels and their forty and nine Powers and the numbers thereof." In India it was called the seven fires and their forty-nine aspects. These seven vowels are represented by the swastika signs on the crowns of the seven-headed serpent of Eternity:

" The seven-headed Draco, each of whose heads is a star of the constellation of the Bear, is also the seven-headed serpent; and it was pre-eminently the serpent of Darkness (because inconceivable and incomprehensible), whose seven heads were the seven Logoi, the reflections of the One and first manifested Light—the Universal Logos."

A distinction was made between the good and bad serpent (the astral light), the former being the embodiment of divine wisdom on the spiritual plane, and the latter (evil) on the plane of matter.

The dragon was the symbol of the Logos with the Egyptians as well as with the Gnostics. In the " Book of Hermes," Pymander appears to Hermes in the guise of a fiery dragon of " Light, Fire, and Flame." Pymander, the " Thought Divine " personified, says:

" The Light is I. I am the Nous [mind]. I am thy God and I am far older than the human principle which escapes from the Shadow [Darkness the concealed deity]. I am the germ of Thought, the resplendent Word, the Son of God. All that thus sees and hears in thee is the Verbum of the Master; it is the Thought, which is God the Father. The celestial Ocean, the Æther, . . . is the Breath of the Father, the life-giving principle, the Mother, the Holy Spirit; . . . for these are not separated and their union is life."

The serpent symbol, ט (Teth), the ninth letter of the

Hebrew alphabet—the fatal number 9—was used by the Kabbalists as the symbol of Fohot, the first light in creation (electricity).

Ælionus says: "For the Dragon, while sacred and to be worshipped, has within himself something still more of the divine nature of which it is better (for others) to remain in ignorance." In its highest signification, this dragon has a septenary meaning identical with the "Self-born," the Logos. He was the second person of the Trinity, the Son: with the Christian Gnostics called Naasenians, or serpent-worshippers. His symbol was the constellation of the Dragon: "Placed between the immutable Father [the pole, a fixed point] and mutable Matter, the Dragon transmits to the latter the influences received by him from the Pole; whence his name—the Verbum." Its seven stars are those held in the hand of Alpha and Omega, in the Apocalypse. This Dragon, in its most terrestrial meaning, is applied to wise men. The Dragon of St. John was Neptune.

Astronomers, astrologers, and occultists, using the mystic phraseology of the Adepts, symbolized as serpents the astral light, the Milky Way, the path of the sun to the tropics of Cancer and Capricorn, as well as the circles of the sidereal or tropical year. The Egyptians symbolized the North Pole as a serpent with a hawk's head. According to Eusebius, the Egyptians symbolized Cosmos by a large fiery circle, representing a serpent with a hawk's head lying across its diameter. Says Mackey: "Here we have the Pole of the earth within the plane of the Ecliptic, attended by all the fiery consequences that must arise from such a state of the heavens —when the whole zodiac in 25,000 (odd) years must have reddened with the solar blaze, and each sign must have been vertical to the polar region." This refers to the shifting of the poles. The pole then passed through the equator, and when the two axes became no longer parallel the result was submergence, upheaval, and climatic changes.

The antiquity of the Zoroastrian scriptures is shown by

the fact that, in the Venidad, complaints are made against the "serpent whose bites have transformed the beautiful eternal spring of Airyana Vaego, changing it into winter and generating disease and death." The Serpent here mentioned is the North Pole, called also the Pole of the Heavens. Says Eckstein: "The Venidad seems to point out a great change in the atmosphere of Central Asia: strong volcanic eruptions and the collapse of a whole range of mountains near the Karakorum."

According to Massey, the seven stars of the Great Bear suggested "sevening," or making out the circle into seven corresponding divisions, which were assigned to seven great constellations. This formed the Egyptian Heptanomis of the Heavens. When the stellar Heptanomis was broken into quarters it was multiplied by four, and the twenty-eight signs took the place of the seven constellations, the lunar zodiac of twenty-eight days being the registered result. In the Chinese arrangement the four sevens are given to four genii who rule the four cardinal points. Each of these genii presides over its Heptanomis during one lunar week. In Chinese Buddhism, "The Black Warrior," "The White Tiger," "The Vermilion Bird," and "The Azure Dragon" are called the four "Hidden Dragons of Wisdom." In India, however, these genii are called the "Celestial Nagas, or Serpents." The Chinese made the dragon the emblem of their emperors, who were the degenerate successors of the serpents or initiates who ruled in ages past. The emperor's throne is called the "Dragon Seat." The chief dragon, according to the Chinese, is the yellow dragon. "His wisdom and virtue are unfathomable; he does not go in company; he does not live in herds; he is an ascetic. He wanders in the wilds beyond the heavens (an adept). He goes fulfilling the decree (Karma). At the proper season, if there is perfection, he comes forth; if not, he remains invisible." Moreover, "the dragon feeds on the pure water of wisdom and sports in the clear waters of life."

The crocodile was the dragon of Egypt—the dual symbol

of heaven and earth, of sun and moon; and, on account of its amphibious nature, was made sacred to Isis and Osiris. According to Eusebius, the Egyptians represented the sun as a pilot in a ship carried along by a crocodile to show the motion of the sun in the "Moyst" (space). The crocodile appears also as the emblem of Lower Egypt. The red or fiery dragon was the military ensign of Cyrus, and was adopted by the Assyrians after the conquest of Babylon. It was also adopted by the Romans and the Byzantines. The guardian of the Athenian acropolis was a living serpent. The caduceus of Mercury—two serpents intertwined to form a wand with which he guided the souls of the dead to Hades—symbolized the dual power of secret wisdom. This Wisdom (personified) guides the soul after death and has power to call the dead to life. The same idea is embodied in the twining serpents that are seen sculptured on the ruined walls of Central American temples.

The serpent was worshipped by the Aztecs, and was used as one of the signs of the zodiac. It is to be found carved on the stone ruins of Honduras and Yucatan, together with the Egyptian tau, the lotus, and ancient Hindu symbols. This indicates the close inter-communication that must have existed between the East and the West, and proves the common origin of the religious mysteries, which undoubtedly sprang from the old Wisdom worship.

The feather-crowned serpent, with a human head (or head and body) issuing out of its mouth, is frequently seen sculptured on the ruins of Yucatan and Honduras. In one instance that came under my observation I saw a human head and the upper portion of the body couchant, like the Sphinx, issuing from a crested serpent's mouth. The resemblance to the Sphinx was remarkable. This shows and typifies the "old" life, or world-shell, left behind, and spiritual rebirth and regeneration. The feather-crested serpent indicates flight into the spiritual realms. The bird combined with the serpent is like the winged Mercury. After knowledge and

strength come flight and all that tends to increase the desire to leave the earth plane.

The A'kasa of the Hindus, the super-sensuous matter that pervades all space, is an attribute of the Kasta, the Creator—Divine Intelligence. Its ancient sign was originally two half circles joined together, forming a letter S. The symbol chosen was the snake, which crawled into the darkest nooks and labyrinths, through the thick branches of the trees, and among the rushes, where naught but a snake could glide. And thus the reptile itself, from the use of its symbol by the priest initiates, came to be considered as sacred to the people. Now, through the A'kasa, men are influenced for good or evil, and in time it came to be regarded with awe and dread, and men feared the serpent from the sign. The snake came to be feared as a demon, a tempter of mankind, and an evil spirit. It is now an object of aversion from its characteristics of easy gliding, persuasiveness, and physical attributes; for so do evil influences glide in upon us.

By a simple change, the symbol of the A'kasa (S) became the sign of sin; or, as some have expressed it, the serpent standing, in the form of a letter J—sin, evil, maliciousness, tempter, devil. The circles straightened and extended perpendicularly are the symbol of rectitude, virtue, honor—all good influences.

This is the sign of good and evil, light and darkness—the unseen forces that influence our lives in the direction of spiritual evolution.

SPIRIT IN MAN AND NATURE.

BY C. STANILAND WAKE.

The authors of "The Unseen Universe," Balfour Stewart and P. G. Tait, argue that we are compelled by scientific principles to acknowledge the existence of an invisible universe, and "by scientific analogy to conclude that it is full of life and intelligence—that it is in fact a spiritual universe and not a dead one." The chief scientific principle which runs through their argument is that of continuity, which requires the whole universe to be of a piece; that is, a unity governed by the same laws throughout. By that principle we are led to consider an invisible universe to have existed before the visible one, and to acknowledge its existence in some form from all eternity. This conclusion is much more conceivable than that of a "dead" universe, by which is meant one that is purely material, having endured through all past ages. The principle of continuity proceeds from one form of the fully conditioned to another. Such a principle supposes the existence of some Being to be conditioned, and it cannot be satisfied by the hypothesis of a permanently dead universe.

A favorite notion with some philosophers is that the matter of the unseen universe "was always in some sense alive, and that the motions of its various elements were always accompanied with a very simple species of consciousness—much more simple and rudimentary than any life we know of here." But the authors of the "Unseen Universe" point out that the difficulty is not removed by that hypothesis.

How is it possible, they ask, to conceive "that life has remained in this rudimentary form through a past eternity, and only developed into intelligence since the production of the visible universe?"

The principle of continuity thus leads upward from the physical (or material) to the metaphysical (or spiritual). Its application to man, as the microcosmic representative of the universe or macrocosmos, ought to throw light on his nature and establish the existence in him of a spiritual principle analogous to "the intelligent agency residing in the unseen" which has brought about the visible universe. It is mentioned by Stewart and Tait that the cosmogony of the early Christians—as outlined in the Epistles accredited to St. Paul —while differing from any other ancient cosmogony, is similar to that of modern science. This statement is based on the fact that the key to the universe is furnished by the doctrine of the Trinity, not as this has been finally developed, but as embodying certain fundamental truths of nature.

There are three great mysteries which continually elude man's intellectual grasp: "the mystery of the soul's domicile—in other words, the universe objectively viewed; the mystery of life and intelligence; and the mystery of God." These three are very properly affirmed to be one. They are really only different phases of one truth which receives expression in them: just as the human trinity—body, soul, and spirit —are three phases of a common organic unity. We may go further, however, and affirm that these aspects of the human unity are merely representations of the three great nature mysteries above referred to.

The truth of this statement may not be self-evident; but let us suppose the soul's domicile, "the universe objectively viewed," to be almost infinitely contracted, and we have the soul's individual tenement, the body, the infinite extension of which would give a living universe. Again, what are human life and intelligence but the activities of the soul? And what is the mystery of the human spirit but that of the great Spirit

of the Universe, God himself? If this be so, then it is clear that all the arguments derived from the principle of continuity which prove the existence of a spiritual intelligence in the universe, must prove also the existence of a spirit in man, not as a mere mental secretion, but as an actual, living entity: just as, on the other hand, the existence of a spirit in man is evidence of the reality of the great Spirit of Nature.

One phase of the principle of continuity is the "conservation of energy." The statement of this doctrine is that, "in any system of bodies to which no energy is communicated by external bodies, and which parts with no energy to external bodies, the sum of the various potential and kinetic energies remains forever unaltered." The conservation of energy depends, however, on its transformation, since, if it always remained the same, the system of bodies would be inactive, therefore dead. It can be active only through the continual transformation of potential energy into kinetic energy, and vice versa.

But how can the principle of the conservation of energy be consistent with that of the dissipation of energy? We are told that the "primordial potential energy" of the visible universe is being gradually converted into light and heat, which are ultimately dissipated into space. As this process goes on the masses of the universe become larger and larger through the conglomeration of smaller masses, while the dissipation of the energy of the visible universe proceeds, pari passu, with the aggregation of mass. It is even supposed that visible matter itself may eventually disappear, in which case all the available energy of the universe will be appropriated by the ether, and the visible universe, as a separate existence, will disappear; "so that we shall have no huge, useless, inert mass existing in far remote ages to recall that species of matter which will then have become long since out of date and functionally effete." This is a bold conception, yet it leaves the ether as the storehouse of energy, and in reality it is merely a restatement of the principle of the transformation of energy,

which, instead of being kinetic in the visible universe, becomes potential in the invisible universe.

Heat is the lowest phase of energy, doubtless owing to its association with atomic matter; and its tendency is always toward equalization, which constitutes a dissipation of energy. The source of heat for our system is the sun, and, when the solar orb shall have lost its heat through radiation, the system will come to an end. But the ether will still remain, containing in its vast bosom all the energy which has been dissipated as heat. We must remember, however, that heat is merely a mode of motion, and it cannot exist in the ether as heat. It will be transformed into another mode, or, at least, it will be taken up simply as motion and added to the internal activity proper to the ether.

We may now proceed to apply the above principles to man considered as a microcosm; that is, as a finite representation of the universe. In the first place, conservation of energy may be predicated just as truly of the human organism as of the universe itself. What is quoted above with reference to a system of bodies is equally applicable to a system of organs united in a single body; but, owing to the difficulty of isolating a particular body and withdrawing it completely from communication with external things, it is hardly possible to prove that the sum of its potential and kinetic energies could always remain unaltered. Nevertheless, there have been cases which the principle of the conservation of energy alone will explain.

Under normal conditions, the human body, during working hours at least, is continually giving off energy, which has to be renewed by the introduction of nourishment into the system. The amount of nutriment required depends on the muscular or nervous exercise which the body undergoes; and, if this be reduced to a minimum, the food also may be diminished. Many instances have been known of life being sustained without food for an extraordinarily long period. Usually the individual has been in a trance condition, the body

being thus practically cut off from physical communication with surrounding objects. It parts with little of its energy to them and receives little from them, so that the sum of its energies must remain nearly constant. But there must be a transformation of energy; it cannot continue unchanged without causing death to the individual.

In such cases the muscular system becomes emaciated, while the brain continues active. This shows that the cerebral nervous system is stored with energy derived from the "potential energy"—or, as it should be termed, force—stored up in the muscles and transformed into actual energy, thus becoming kinetic. In this way the organism may be said to have retained the sum of its energies unaltered. As a fact, however, in cases of this kind the muscular part of the organism undergoes a contraction analogous to the aggregation of mass attendant on the dissipation of energy in the visible universe. But the dissipation is really a transformation into nervous energy of the motion previously stored up in the muscular system as potential energy, or force. This is an opposite process to that of the dissipation of energy in the universe: as, for instance, heat and its absorption by the ether are probably a transformation of energy into force.

The human brain, as the source of nervous energy and the central representative of the bodily system, corresponds to the sun, which is the centre of our planetary system and the source of its physical energy. It also corresponds to the central sun of the universe. The brain, like the sun, will cease to exist when all its energy, though not lost, has been dissipated. That cerebral action is attended with waste of brain substance can hardly be denied; but it must also give rise to such a change in the molecular structure of the brain as to form a physical basis for memory. Cerebral activity is accompanied, however, by thought; and the theory of the authors of the "Unseen Universe" suggests that there is a "gradual carriage into the invisible universe of some part, at least, of the energy" associated with thought. This may be

true of spoken thought, but the energy of unspoken thought is more likely to be transformed within the invisible universe of the brain itself.

Stewart and Tait think the reverse order of occurrences is equally tenable. Indeed, it may be declared to be more so if they are right in their contention that life comes to us from the unseen universe. Thought is a higher attribute than life; and, while the latter is undoubtedly organic, the former must be regarded as spiritual. If spiritual in origin, then thought must have a spiritual result; hence memory, in addition to the molecular change with which it is attended, may be registered in the spiritual nature. In fact it must be so, if memory is an essential condition of organized life, and if this life continues after the loss of the material basis of memory.

Thus we see that what the principle of continuity requires for the invisible universe is demanded also for man by the existence of memory, which is an expression of that principle. It might, indeed, be affirmed that continuity in Nature is memory of the past, because it is a repetition of events under changes of environment so marked as to require a variation in the experiences when reproduced. Except where it is tied down by unchanging formulæ, we know that memory has its variations, which, however, are consistent with actual continuity.

The continuity of Nature requires that memory cannot be restricted as an attribute to any of its particular phases; and it must be the same in the case of man. Thus, as each member of the human trinity—body, soul, and spirit—has had its individual experiences, it must have its own memory, which constitutes its continuity, although each memory probably exists only in correlation with its fellows—seeing that the triune elements form an organic unity. Moreover, as the dual factors, male and female, which together constitute the organism, have been handed down from the past with continual modification at every stage, the organism must bear the impress of the past throughout all ages; it must, therefore, carry with it

memories derived from its most distant ancestors. These may show themselves as tendencies, instincts, or intuitions, which are merely expressions of the uniformities that constitute the laws of Nature. These uniformities themselves are but exhibitions of Nature's memory.

It was stated above that the three great mysteries of Nature are reproduced in the trinity of man's being. If this be true, then the human body carries in itself the memory of the universe objectively viewed; the human soul contains the memory of Nature's life and intelligence, and the human spirit the memory of the Spirit of God. Man thus becomes the evidence of the continuity of Nature. In the gradual evolution of his physical, psychical, and spiritual factors, he reproduces the stages of the evolution which Nature has undergone, but in the inverse order, mounting the steps she has descended until he reaches again the spiritual Source of all being, the invisible centre of the universe, as the macrocosmos,—therefore of man himself, as the microcosmos.

Clerk-Maxwell proved that an infinitely extended material medium could be constructed, "so that all rays diverging from any point of it whatever shall be brought accurately to a focus at another definite point." Every man is such a point, but in him is focussed nature under all her aspects—material, psychical, and spiritual, displayed in man as the trinity of body, soul, and spirit. The threefold mystery of the soul's domicile, of life and intelligence—of the soul itself —and of spirit, is not ended with the death of the material body. In fact the body does not die. Its gross matter takes on another form, or rather enters into other relations; but the actual body continues its existence: as the ether will continue to exist after the destruction of the gross matter whose energy it has absorbed. So also with the human soul and spirit. These continue to bear the impress of their earthly experiences, which represent the expenditure of a vast amount of energy that has been transformed into force.

The possession of this force is necessary to immortality,

the condition of which depends on the nature of the memories that have been accumulated by the individual during earth life. Without these memories man could not retain his identity; but, having had his own experience in the past, he must continue his individual existence in order that they may not have been in vain. The only justification of man's present life is to be found in the future life; and the invisible thread which unites them is the Spirit, which, being the root of the process of evolution that has been progressing through countless ages, is also the fruit which such evolution was intended to bear.

CONCEPTION AND REALIZATION OF TRUTH.

BY FRANK H. SPRAGUE.

An outer world is continually forcing itself upon our inner consciousness. We have only to open our window of vision to let in the light, and with each influx of its rays come fresh revelations of a reality which to the senses appears external, but of which in truth we are inseparable parts.

The mind is a sensitive plate upon which impressions are constantly photographed. Each image leaves a contribution to the composite, in which the individual beholds the world. This picture, therefore, is continually modified by fresh impressions. Occasionally a startlingly new or strikingly characteristic vision imposes itself so indelibly upon the then existing picture as to alter radically or nearly obliterate its former aspect. A sudden revelation may illumine the mind so that the whole outline is materially changed. This picture is our conception of the world. The lens through which it is focussed upon the mind is conscious thought.

Our conceptions are necessarily partial and incomplete. They contain elements of truth, but seldom realize its fulness and perfection. We know in part and we see in part. We can form no adequate idea of the harmonious unity and infinite perfection of the whole from a mere perception of its details and component parts. These in turn are so inter-related that a perfect knowledge of the smallest part would be possible only through a complete realization of the whole.

Our horizon is bounded by the constantly enlarging circle of mental experience. The conception of yesterday is to-day no longer adequate. Truth, the eternal and complete reality, cannot change; but with a more perfect adjustment of our thought-lens we apprehend it more clearly, and the image in the individual mind becomes more nearly in accord with the

universal ideal. No single conception should be held as a finality, but only as the best compatible with present discernment of truth, and with the recognition that it must yield to something better when we realize truth more completely.

The process of evolution reveals growth through a succession of stages. The inner life develops each form to its utmost capacity, until, transcending its limits, it appears in the guise of a higher one. The insect larva passes through a succession of moults, discarding each outgrown form for a fresh one representing a higher stage of development. Catastrophe, or seeming destruction, is but the ushering in of a new order of existence; and that which appears to be death is only transition to a higher condition of life.

Every dogma contains the seed of its own destruction, for it implies the possibility of a fixed conception. Throughout the world's history, thought has been in almost complete bondage to dogma. Now and then, however, certain individuals have realized perfect freedom of thought; but each formulation has usually been treated by its adherents as if final in its own domain. Nevertheless, the entire realm of thought is one; and change of ideas in a single department often involves a readjustment of the whole.

Theology, science, and philosophy have contemplated life from independent stand-points. Not only have they antagonized each other, but the champions of each have been at variance among themselves. Each has asserted his own opinions in opposition to all others, until an intellectual chaos of conflicting claims ensued. Each has insisted upon the supremacy of his own opinions, only to have them superseded in turn by others for which equal authority was claimed. Each purported to hold the unalloyed truth. But we are beginning to see that beliefs about truth are not the truth; that conceptions, to be of value, must be sufficiently elastic to admit of unlimited readjustment and modification.

However exhaustively we study the world from any standpoint, we have only to assume a different one, or to view it

upon another plane, to find the former conception replaced by a new one. Theologians, scientists, and philosophers are coming to recognize and consider the claims of one another. Not one, without the aid of the others, can see the full significance of even the smallest fact of life. Like the radii of a circle when considered as starting from different points on the circumference, they all converge toward a common centre.

Truth can be dealt with only on its own plane. The world is still attempting to solve its problems upon the plane suggested in the query of the woman of Samaria—whether men should worship " in this mountain " or in Jerusalem. No true answer could be given upon the plane of such an inquiry, for it revealed a misconception of the idea of worship. When the true nature of worship was understood, the alternative implied in the question was no longer possible.

No perfect understanding of truth can be gained from an external stand-point. Such interpretation is capable of infinite readjustment. To attempt to circumscribe it with the finite, or put it into rigid forms, implies a misconception of its very nature. For convenience we may try to formulate it; but always with the realization that each result is merely tentative and a stepping-stone to a higher one, in endless progression, as our experience enlarges. Creeds are but " mile-stones on the road to truth. The radical of yesterday is the conservative of to-day; and the " crank " of to-day is the sage of to-morrow.

Conceptions can be at best only suggestive. They cannot comprehend truth, for truth is infinite and transcends all possibility of perfect formulation. They can only indicate the direction in which it lies—the atmosphere in which it exists. They are its ever-changing body, which the dogmatist mistakes for the soul. They are its appearance, not its reality. The forms of our conceptions and our estimates of their value must necessarily be deduced from experience. While man regarded himself as only a material being—the highest species of the animal kingdom—it was natural that this thought

should have been projected in the form of an anthropomorphic God. While he considered the world a collection of separate objects of creation, it was inevitable that he should have conceived of a God external to the human soul. But with the growth of spiritual consciousness he began to look within as well as without.

> " I searched for God with heart-throbs of despair,
> 'Neath ocean's bed, above the vaulted sky;
> At last I searched myself, my inmost I,
> And found him there."

With this higher idea of an immanent God, who is the soul of the material world, comes a consciousness of the unity of finite and infinite and the possibility of losing the former in the latter. In proportion as we realize this fact, personality and all its attributes—the result of finite conceptions—will become merged in the universal thought. Only he who so loses his life can truly find it.

Life is a sphere—without beginning and without end. At the surface is manifold expression in infinite variety, apparently without unity of source or direction of purpose. The life that dwells upon the surface is borne around, knowing neither whence nor whither. Time, space, and phenomena seem the only realities. Only as it turns inward to seek the centre, drawn by the spiritual law of gravity (intuition), does it begin to discern the unreality of phenomena. Only when the universal centre becomes the individual centre is there perfect repose. Past and future are lost in an eternal present. Existence seems no longer fragmentary, but one complete whole. Confusion, contradiction, and inharmony no longer exist. The most intricate problems reach a simple solution. From this stand-point both centre and circumference are perceivable, and the whole is comprehensible: while from the surface neither circumference nor centre is knowable, and the mind recognizes not even its own relative position.

At the centre alone is absolute knowledge possible. Here

the individual vibrates in harmony with the Universal, sharing its consciousness. Thought and feeling are no longer distinct experiences, but are merged in realization. We know the truth because we are the truth. This was the stand-point of Jesus, who spoke with absolute authority: "I and my Father are one;" "I am the Way, the Truth, and the Life;" "The spirit of truth shall guide you into all truth." The Pharisees, who judged according to appearances, from the stand-point without instead of within, were astonished at his wisdom: "Whence hath this man knowledge, never having learned?" To the dogmatist of to-day the idea of wisdom existing apart from learning is just as incomprehensible. To be genuine it must bear the stamp of the schools. It must be accompanied by some external authority. The great world still thinks of truth as something to be known from without, instead of comprehended from within. It sees it only in conceptions, but does not realize it.

At the present time, however, the number of those who are directing their attention inward, in search of a solution of the problem of life, is rapidly increasing. The reality and dominating power of a spiritual existence are being demonstrated everywhere. The world of phenomena is being slowly subordinated to its influence. Many have come to realize that the material world should be the servant of man, not his master, and have been freed from their supposed bondage to it. Hitherto much of our effort has been at variance with nature: now we are learning to work in harmony therewith. We are slowly exchanging the outer for the inner stand-point. When all mankind has accepted this position, the vision of the seer of a new heaven and a new earth will have been fulfilled; for the former things will have passed away and the new will have taken their place.

A PROPHETESS OF THE NEW LIFE.

BY LILIAN WHITING.

In 1862, Lydia Maria Child wrote to a friend:

"It is very curious how often it happens so. My wants are few, but when I do want anything very much it is apt to come to me from some source without my expressing the wish to any one. I wonder if there is any spiritual magnetism in it?"

The thoughtful student of New England life, in the first half of this century, will find that in Mrs. Child more than in any other individual—with the single exception of Emerson, the great seer and mystic—there stirred the intimations of all that is at present formulated under the name of thought-transference. Now that telepathy is becoming a science as definite as telegraphy, it is interesting to note Mrs. Child's intuitive perception of the law. When she wrote the above lines, the special desire of her heart was a copy of "John Brent," that charming novel by Theodore Winthrop. She writes:

"I looked at the advertisement in the windows of Ticknor & Fields; I wanted it very much and was on the point of stepping in and buying it. But I thought of the contrabands and of other claims upon me and I said to myself, 'No unnecessary expense till the war is over.' I walked away, very well satisfied with my decision; but I was most anxious to have the book. How all alive it is—glowing and effervescing like champagne poured out in the sunshine! I had formed the idea that Mr. Winthrop was an uncommon man; but I did not think that he was so overflowing with genius. Alas! that such a rich and noble life should have been cut off in its full vigor by the ruthless hand of slavery. Since a portion of his vivacious and beautiful mind has been transmitted to me through the pages of this book, I feel as if he were my friend—as if I had known and loved him."

Mrs. Child's experience in this instance, and the wonder

as to whether the answer to her desire came by some unformulated law of spiritual magnetism, are not uncommon. The law is as old as that of gravitation. Its recognition as something more important than a mere coincidence is a matter of later insight. Thirty years or more ago, when Mrs. Child wrote these lines, all coincidences of this nature, observed only by the finer order of minds, were regarded as data for fascinating speculation. Psychic science is modern; yet, long before it had attained its present development, exceptional persons perceived an unknown force which could be utilized as a practical power in daily life.

The experience of Dr. Cullis, of the Home for Consumptives, in Boston, presents a case in point. He opened this beneficent charity entirely without means. He relied on the power of prayer, or the law of spiritual magnetism, to produce each day's supplies. He accepted the manna as it came; when supplied for the present, he had no anxiety for the future. Mr. Alcott, too, lived by this faith. On a cold winter night, the Alcotts divided their scanty wood with a neighbor still poorer than they. As the next day was Sunday they expected to face no little discomfort before their pile could be replenished. With characteristic courage and cheerfulness, Mrs. Alcott remarked that if it were too cold to sit up without a fire they could all go to bed and tell stories. Mr. Alcott, still more optimistic, assured them that the Lord would provide, and apparently He did. About ten o'clock that evening a neighbor drove up with a load of wood, saying that the snow was drifting so heavily that he could not haul it further, and if they permitted he would leave it for their use.

If to any one comes the hour when faith fails in those invisible powers that may re-create at any moment the beautiful yesterday, let him turn to the letters and journals of Lydia Maria Child, one of the sunniest and bravest of great spirits. Sixty years ago Mrs. Child ranked as the first literary woman in America. Tested by the standards of to-day, her work was not remarkable; but her private letters and records are a very

fountain of inspiration. In a letter to Mr. Lowell's first wife, the beautiful and poetic Maria White, she wrote (in 1842) these lines:

"I am supplied, and that, too, in the most unexpected manner, with just enough of outward aid to keep me strong and helpful. It has always been thus with me. Ever there is a harp in the sky and an echo on earth. One of my aids is a young German, full of that deep philosophy that is born of poetry. Then again there comes some winged word from Maria White. From Dr. Channing, the other day, came words of the truest sympathy and the kindliest cheer. I often wonder why it is the angels take such good care of me."

Medford and Wayland are quiet, unpretending New England towns that lie within easy distance of Boston. Nor is either without its claim to interest, though perhaps the strongest claim of each—certainly that which links them in association—is that Medford was the birthplace (February 11, 1802) of Lydia Maria Francis, afterward Mrs. Child, and that in Wayland she died, October 20, 1880. In the seventy-eight years lying between these two dates was a life so vivacious, beautiful, and beneficent that the vibrations of its influence still linger in the air and touch the life of the present day.

Some people are much more alive than others. Mere existence is not life in the true sense. Only when mind, heart, and spirit are abounding in vitality is an individual truly alive. Outwardly the events of Mrs. Child's life were few. Her range of view hardly comprised more than journeys between New York and Boston; but, to the imaginative temperament, life and experience are in nowise limited to their outward and visible aspects. Tried by the unerring register of the spiritual reality, she lived the life of the most extended travel, observation, culture, and social intercourse; for she had taken into her own experience the very essence of all—the best results of each. Never going abroad, she had yet the ecstasy of enjoyment in all the masterpieces of life; and she felt more of the significance in an engraving from the Cumæan Sibyl than thousands of travellers receive from the Louvre, the Vatican, and the British Museum. Theodore Parker brought her a

copy of this great work (Domenichino's Cumæan Sibyl), and Mrs. Child says of the figure:

"She holds a scroll of music in her hand, and seems listening intently to the voices of the universe. It is the likeness of my soul in some of its moods. Oh, how I have listened!"

Lydia Maria Francis was the daughter of Convers Francis, a representative citizen of Medford. Her brother, Rev. Convers Francis, was for some years a professor of theology at Harvard. She received in public schools and at a "female seminary" the limited education of women of her time. But to her active intellect the merest rudimentary outfit was sufficient to place her in touch with the best thought of the day.

A student of the mysteries of life, which under various aspects retains its essential identity, could hardly help regarding Mrs. Child as a convincing illustration of the truth of reincarnation, and seeing that she was a Greek born into the complete contrast of early New England life. Her entire temperament and tendencies were Grecian in their nature and aims. She had a spring of joyousness that nothing could quench. Poverty and its attendant limitations were her lifelong environment; but the lovely, laughing, free, and joyous spirit asserted itself, not with a grim and severe heroism, but with an effervescent and sparkling zest which would have made even the plainest life a drama of spiritual interest. She wrote in a letter to her brother:

"Did you ever see, somewhere in Italy, among a series of frescoes by Correggio, Diana with a crescent on her brow, guiding her chariot through the clouds? The engraving of it by Toschi is to me the most graceful and beautiful thing I ever saw. It is a glorious woman—yet, in expression, the real, full moon, guiding her bright chariot through the heavens. If I lived where it was I should make a little golden altar and burn incense before it. You see there is no washing my Greek heathenism out of me. What is the reason that a region so totally unlike my homely environment in the outward world has always seemed to me so like a remembered home?"

The truth implied (in the concluding sentence) of her unconscious recognition of Greek origin is very curious, and one that may not unjustly be emphasized. In heroic devotion,

in power of self-renunciation, and in an absorbing love of beauty and capacity for joyousness, Mrs. Child had the pure Greek temperament. That she was the reincarnation of some high and noble spirit of that land seems not improbable. Her novel, "Philothea," is another evidence of this innate Grecian tendency. Indeed, the perspective of time which we are now beginning to gain reveals that, in the early part of this century (between the years 1802-30), a group of very exalted spirits were here incarnated. Is it not possible that "the planting of New England" in prayer and aspiration—that the two centuries of its life which were an unbroken record of moral heroism—had prepared an atmosphere that attracted noble souls to enter and again plunge into a new set of experiences tending toward completer development? A letter whose writer cannot now be identified was written in Boston on September 26, 1642, to a friend in London. It begins thus:

"After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we looked for was to advance learning and perpetuate it to posterity."

The chronicles of Winthrop, Brewster, Roger Williams—in fact all the records of these two centuries—are full of expressions of the religious and intellectual life. Planting New England over such ideals, can we wonder that it was the place chosen for the reincarnation of such a high order of spirits as Emerson, Lydia Maria Child, Margaret Fuller, Oliver Wendell Holmes, James Russell Lowell, James Freeman Clarke, Edward Everett Hale, Elizabeth Peabody, Charlotte Cushman, William Lloyd Garrison, and Wendell Phillips? The speculation cannot but attract one, at least.

At the age of nineteen, Miss Francis published her first story, "Hobomok," followed by "The Rebels: a Tale of the Revolution." Later appeared "The Mother's Book," "The History of Women," and "The Frugal Housewife"—all published before she was twenty-six years of age. None of them

now hold any special interest, save as indications of the author's early intellectual activity at a time when few women lived the literary life. She established a magazine called "Juvenile Miscellany," and achieved in this a financial success in days when poverty and the muses were generally supposed to be on terms of the closest intimacy. She was called the most popular literary woman in the United States, and the "North American" paid her the tribute of recognition. At the age of twenty-six she married David Lee Child, a Boston lawyer. Three years later both the husband and wife came under the personal influence of Garrison, and were thrilled with the moral justice of the cause of anti-slavery. Some time later Mr. Lowell, in his inimitable "Fable for Critics," thus depicts Mrs. Child:

> "There comes Philothea, her face all aglow.
> She has just been dividing some poor creature's woe,
> And can't tell which pleases her most, to relieve
> His want, or his story to hear and believe;
> No doubt against many deep griefs she prevails,
> For her ear is the refuge of destitute tales;
> She knows well that science is sorrow's best food,
> And that talking draws off from the heart its black blood.
>
> "The pole, science tells us, the magnet controls,
> But she is a magnet to emigrant Poles,
> And folks with a mission that nobody knows,
> Throng thickly about her as bees round a rose;
> . . . . . .
> Yes, a great heart is hers, one that dares to go in
> To the prison, the slave-hut, the alleys of sin,
> And to bring into each, or to find there, some line
> Of the never completely out-trampled divine;
> If her heart at high floods swamps her brain now and then,
> 'Tis but richer for that when the tide ebbs again,
> As, after old Nile has subsided, his plain
> Overflows with a second broad deluge of grain;
> What a wealth would it bring to the narrow and sour.
> Could they be as a Child but for one little hour!"

In 1833, when she was thirty-one years of age—the time when friends, fame, love, and light attended her footsteps—

she published a tract called, "An Appeal in Behalf of that Class of Americans Called Africans." The result was social ostracism. The Boston Athenæum, which had before given her its freedom as a token of respect, revoked this and closed its doors to her. The sale of her books ceased. Subscriptions to her magazine were withdrawn. But she did not encounter all this storm blindly. She knew perfectly all she was risking of literary prestige, social delights, ease of circumstances, and privileges in various ways, and she chose to follow her brave convictions. "Though I expect ridicule and censure, I do not fear them," she said. "She bore herself," wrote Mr. Whittier, "with patience, fortitude, and unshaken reliance upon the justice and ultimate triumph of the cause she had espoused." About this time she wrote some verses of which one stanza runs:

> "From all that fate has brought to me
> I strive to learn humility,
> And trust in Him who rules above,
> Whose universal law is love.
> Thus only can I kindly view
> The world that I am passing through."

Never was the creative power of faith, to realize in its actuality that in which it believed, more wonderfully revealed than in the life of Mrs. Child. She never doubted. In a letter to her brother, written when she was seventeen, she says: "I have long indulged the hope of reading Virgil in his own tongue. I look forward to the time when that hope, with many others, will be realized."

After her marriage, Mrs. Child went with her husband to New York, where they lived for some years, editing "The Anti-Slavery Standard." To a monthly periodical called "The Democratic Review," the ablest magazine of its day, Mrs. Child contributed a series of "Letters from New York," filled with picturesque and philanthropic interests, which chronicled with vivacity and appreciation the art, music, literature, and social tendencies of the day.

After leaving New York (in 1852), Mr. and Mrs. Child removed to Wayland. This was their permanent home, though they frequently indulged in visits to Boston and in sea-side sojournings. All through Mrs. Child's letters one is struck with the note of intense, abounding life. Her mind was as a sensitive plate, to receive and retain impressions. Her anecdotes of people reproduce the color and feeling of the moment in a manner suggesting the true artist. It was, indeed, the artistic nature with which Mrs. Child was endowed, in all its susceptibility and heroic quality, flavored with the pure Hellenic joyousness in being.

Mrs. Child met Miss Martineau during the visit of the latter to this country in 1836, and speaks of her deafness. A lady whose voice Miss Martineau could not hear was requested by her to speak louder. Mrs. Child thus describes it:

"The lady somewhat reluctantly observed: 'I was saying, Miss M., that women ought to attend to their little duties, and let public affairs alone.' 'Believe me, madam,' replied Miss M., 'those who perform their great duties best are most likely to perform their little duties best.' 'Oh, certainly, of course,' said Mrs. ——, 'but Mrs. C. is so enthusiastic. She told me she felt she had a mission to perform on earth. Now, if I felt so, I should think I ought to be sent to Bedlam.' 'Madam,' replied Miss M., 'it appears to me that those who think they have no mission to perform on earth ought to be sent to Bedlam.'" *

Of Harriet Hosmer, Mrs. Child wrote in 1852:

"Do you know that Harriet Hosmer, daughter of a physician in Watertown, has produced a remarkably good piece of statuary? It is a bust of Vesper, the evening star. I never saw a tender, happy drowsiness so well expressed. A star shining on her forehead, and beneath her breast lies the crescent moon. Her graceful hair is intertwined with capsules of the poppy. It is cut with great delicacy and precision, and the flesh seems to be very flesh-like. The poetic conception is hers, and the workmanship is all her own. A man worked upon it a day and a half to chip off large bits of marble, but she did not venture to have him go within several inches of the surface she intended to work. Miss Hosmer is going to Rome in October, accompanied by her father, a plain, sensible man, of competent property. She expects to remain in Italy three years, with the view of becoming a sculptor by profession."

* The "Mrs. C." herein referred to is Mrs. Chapman, who afterward became Miss Martineau's biographer.

Mrs. Child had the genius of insight in critical writing, as is shown in this paragraph concerning George Eliot:

"Some of my friends think I make an exaggerated estimate of the author of 'Adam Bede,' but I have long ranked her as the greatest among women intellectually, and the moral tone of her writings seems to me always pure and elevated. I never expected to enjoy a poem again so much as I enjoyed 'Aurora Leigh,' but I think the 'Gypsy' is fully equal, if not superior. I read it through at first ravenously, all aglow; then I read it through a second time slowly and carefully, to taste every drop of the sparkling nectar. The artistic construction cannot be too highly praised, and it is radiant throughout with poetic light. . . . That wonderful glorification of the juggler's exhibition made me so wild with delightful excitement that my soul heard the music, saw the transfiguring light of the setting sun, and went leaping through the dance with Fedalma. It is an immortal picture in my gallery for the other world."

To a friend who had expressed great dread and horror of spiritualism, Mrs. Child wrote:

"I have often thought of the fear you seem to have of spiritualism. You appear to regard it as uncanny. I cannot feel so about it. I don't believe there is any miracle or any deviltry about it. I simply believe that the union of our spiritual with our material nature is governed by laws that we do not understand, and which lie beyond the region of any tests we are as yet able to apply."

The special message of the "new order of literature" was unconsciously prefigured by Mrs. Child when, in reference to Mrs. Browning's "Aurora Leigh," she wrote: "It is full of strong things, brilliant things. How glad I am to see modern literature tending so much toward the breaking down of social distinctions!" In her closing years she thus expressed her feeling about literary success:

"Literary popularity was never a paramount object with me, even in my youth; and now that I am old, I am utterly indifferent to it. But, if I cared for the exclusion you threaten, I should at least have the consolation of being exiled with honorable company. Dr. Channing's writings, mild and candid as they are, breathe what you would call arrant treason. William C. Bryant, in his capacity of editor, is openly on our side. The inspired muse of Whittier has incessantly sounded the trumpet for moral warfare with your iniquitous institution; and his stirring tones have been answered, more or less loudly, by Pierpont, Lowell, and Longfellow. Emerson, the Plato of America, leaves the scholastic seclusion he loves so well, and, disliking noise with all his poetic soul, bravely takes his stand among the trumpeters. George

W. Curtis, the brilliant writer, the eloquent lecturer, the elegant man of the world, lays the wealth of his talent on the altar of freedom, and makes common cause with rough-shod reformers."

Among her intimate friends were Mrs. Shaw (mother of Colonel Shaw, who raised and commanded the first colored regiment), Garrison, Emerson, Lowell, Wendell Phillips, Lucy Stone, Charles Sumner, Anne Whitney, Mrs. Chapman, Mr. and Mrs. Ellis Gray Loring, Whittier, Henry Wilson, Salmon P. Chase, Governor Andrew, Colonel Higginson, James Freeman Clarke, and the elder Channing. Of her friends she spoke thus:

"It sometimes seems rather hard that I should be so entirely shut out from all intellectual intercourse, but I don't know how to arrange it otherwise, consistently with the discharge of my duty. It is not 'eccentricity,' as many people call it; it is owing to peculiar circumstances not of my own creating, and which my energy and caution are powerless to change. No one could understand it unless he had experienced it. But I have many, many blessings, the chiefest of which are my dear friends. God bless them for illuminating and cheering my life as they have done."

A very noble and beautiful spirit was that of Lydia Maria Child. She communicated a distinct impulse to all that contributes to the forces of progress. Hers was an impulse that vibrates in the life of to-day. Her character shows a rare and interesting combination of fine qualities. The artistic freedom, exquisite perceptions, and abandon of joyousness so purely Greek; the heroic devotion to principle; the self-renunciation; the purely New England trait of economy and thrift that has nothing in common with meanness, but saves that it may wisely spend and generously give; the tenderness, sympathy, and fervor, blended with the poise, the clear vision, and the good common sense which Guizot well terms "the genius of humanity"—all these qualities were combined in Lydia Maria Child. Well, indeed, do the beautiful words of Whittier portray her life and influence:

> "Not for brief days thy generous sympathies,
> Thy scorning selfish ease;
> Not for the poor prize of an earthly goal
> Thy strong uplift of soul."

DEPARTMENT OF

PSYCHIC EXPERIENCES.

[It is our purpose in this Department to give a medium of expression for the many experiences of a psychical nature that are more frequent in every individual life than is commonly supposed. We shall also give any scientific conclusions that may be deduced therefrom. Such experiences are usually given so little recognition as to check the development of a naturally occult mentality; or when recognized, they are too often converted to the use of cults that are fanatical perversions of the subjective spirituality. On the principle that *all spirit is one*, we may gain a higher comprehension of this question with the understanding of spirit in the abstract rather than spirits personified. In giving these phases of mind the recognition which is their due, the habit may be established by which they will tend to repeat themselves and indefinitely increase. We hope to secure perfect accuracy in these statements, by which alone it is possible to preserve their scientific value. On these lines and for this purpose we ask the honest co-operation of all possessing information of importance to the world, and we hope those who can will send us such material as possesses scientific value in a true development of the psychic faculties of mind.]

A REMARKABLE OCCURRENCE.

The following story, strange as it may appear, is true in every detail, and the facts could easily be proved in any court of law.

In October, 1890, T. B. Garrison, now of Ozark, Mo., was a miller at Fordland, on the Kansas City, Fort Scott & Southern Railroad. He was then thirty years old and married. About ten o'clock one evening, while attending a religious meeting, the miller was seized with an irresistible impulse to see his mother. Though left in charge of their infant child, while his wife, one of the converts, went to the altar, Mr. Garrison made no delay. Giving the child to a friend who stood near, he hurriedly left the church.

Stopping at his home to explain his departure, Mr. Garrison

was strongly urged by his mother-in-law to abandon his unreasonable determination. But he was deaf to all opposition.

The widowed mother lived with Mr. Garrison's sister in a log cabin near Ozark, about eighteen miles west of Fordland. Before Mr. Garrison reached the station, the train which would have taken him eight miles of his journey had steamed away in the darkness. No thought of turning back, however, entered the man's mind. He started at once to walk the entire distance, following the railroad to Rogerville (ten miles east of his mother's home), and then a wagon road leading down the slope to Ozark. As he travelled this lonely path his thoughts were constantly with his mother—not with any apprehension of sickness or danger, but he felt strongly drawn toward her.

About three o'clock in the morning Mr. Garrison reached her cabin. The door was fastened, as usual, with latch and string. Passing his knife-blade through the string-hole, he lifted the latch, thus effecting an entrance without waking his sister. He called his mother, and receiving no answer became alarmed. The second call aroused his sister. A candle was then lighted, and an examination disclosed the startling fact that the mother had been dead for some time !

Mrs. Garrison had retired about ten o'clock the night previous, feeling as well as usual, though not in robust health. During the day she had attended the funeral of a neighbor ; but otherwise nothing out of the ordinary routine had occurred. The cabin consisted of one room only, but mother and daughter slept in separate beds. The younger woman heard no struggle in the night, and, had it not been for her brother's strange visit, would probably have slept till day.

The above facts have been much discussed, and a few days after Mrs. Garrison's death the St. Louis *Globe-Democrat* published a full account of the affair.

H. Clay Neville.

THE PSYCHIC CLUB.

BY G. S. HOWARD, A.M., M.D.

(*Fifth Paper: President's Address Concluded.*)

"I will tell you all that I can learn of these phenomena," said Bolton, "and I hope you will make a note of what you observe. It may be of assistance to you in your future practice. It may furnish you with many a clew to the treatment of cases that seem to lie beyond the border of our every-day science, and I shall be glad to know that at last I am of some use in the world where I have wasted so much time to no profit and even to some harm.

"I noticed that the people I saw when in my ethereal state—those who seemed also to be souls—when entering the presence of others who appeared to be more exalted and pure, hailed them with a silent sign made this way. I will use the same, if I should ever be able to visit you again, so that you will understand that I come to you as a soul; that you will not disturb me, and will be keenly alert for what may occur. I feel very weary now, and had better not talk any more, unless you have some inquiries to make; if so, I will do my best to answer you."

I replied that I thought it would be better for him to be quiet for awhile; but, as far as questions were concerned, I felt like an animated interrogation point. For the next two days nothing unusual occurred, and my patient continued calm, even more intelligent than usual. He manifested a superior range of knowledge in purely scientific fields, which surprised me. On the third night, however, something happened that so far surpassed belief that I hesitate to tell it.

I was watching with Bolton alone, having relieved the regular nurse at midnight. About 1.30 A.M. I was reading a work called "Psychic Law." A large screen prevented the light from the lamp falling on the bed and disturbing the patient, and behind this I was seated, deeply absorbed in my book, when I felt a warm breath on my face. This broke the spell by which I had been held to the thought of the author, and I looked up with the idea of taking a peep at my patient; but, to my intense surprise, he stood between the screen and myself! A pleasant smile of recognition

spread over his features, and I remembered my part of the experiment and proceeded to note peculiarities. He was dressed in the clothes he wore when he fell in the water at the Soo. Upon the face there was no trace of a scar, and the hair was rolled up from his forehead in a boyish fashion. Then I looked at the hands, and there was the "sign." He looked from me toward the bed, and I interpreted this to mean that he wished me also to look there, which I did—to see the mortal part of Willie Bolton lying on its back and calmly sleeping. I looked again at the figure by the screen. The face was beaming with satisfaction, but gradually it began to fade away and soon was gone.

I sank back in my chair, too astonished to do or think anything rational for some time. How long I sat thus I have no idea—perhaps only a few minutes, when my mind was recalled by the voice of the man on the bed. I roused myself immediately and moved the screen, that I might have plenty of light to make observations at the bedside. I gazed into the calm and smiling face, wondering how and wherein he differed so greatly from all other mortals I had known—that he should have this strange power developed in this manner.

After returning my gaze for a time, he said: "Well?" "What is it?" I replied. "You saw it—the two, separate and distinct?" "Yes; I saw you—as plainly as I see you now; saw the man lying on the bed, and the other self standing by itself out there; but what does it all mean?"

"Mean!" exclaimed Bolton; "it means more than all else in the world to me—an intelligent existence forever. It means that souls are immortal; that in the ages to come men will learn to live so that these gross bodies will be purified and the coarser elements eliminated, until the bonds of matter shall cease to bind the soul, which shall be restored to its pristine purity, and be able to move in the company of angels, as at the first. It means that I now *know* that which at one time I only *imagined;* that you and I are building up from day to day a living, intelligent creature which shall exist forever, its future condition being just what our lives here shall make it. Do you understand that our souls are just what we make them?"

I replied that this thought was so new to me that I should require time to think it over, drawing my conclusions from facts as

they were developed, rather than to adopt views that might prove erroneous but hard to change.

"Well," said Bolton, "you will find that I am right in this. To-day I had an opportunity to observe more of the phenomena accompanying the exit of the soul from the body, and I find there is something still more subtle in man. It is through this other element that the soul is able to make its withdrawal, but I have not yet been able to understand it; however, we will study it jointly as long as possible. But I forgot to mention that each time this separation occurs it seems easier, and there is a growing tendency to prolong the condition—less desire to return to the body, and a marked increase of bodily weakness. It seems that, as my mind grows stronger and clearer, the physical strength does not keep pace with it."

This last remark caused me to reflect that, as a physician, I was perhaps neglecting my professional duty in encouraging this propensity, which my curiosity prompted; therefore I said: "Doctor Bolton, while this psychological condition is interesting to me as a student, there is no doubt that my duty as your professional adviser is to see that every step we take must be to save your body and to conserve its energies; therefore, as you are plainly suffering from your psychic experiences, I must request you not to cultivate them until you are so far recovered as to do so upon your own responsibility. When you are so situated I promise to follow you around the world, if need be, to participate in them; but you are too weak to permit it now."

In reply he said: "'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit.' Doctor, I am not able to prevent it if I would, and would not if I could. This week has been worth more to me than all the rest of my life; and, as I know this body will never be any stronger than it is to-day, it is only a question of a short time when I shall have done with it altogether. In the meantime, much as I should like to please you, I must do what I can to snatch wisdom from the womb of mystery and leave it to my fellows. Perhaps it may aid some—in fact, I have thought of asking you to write an account of what passes when it is over, as a bit of psychological experience."

At this point the President stopped in his recital, turned pale, and leaned against the wall for support. After remaining silent for a few minutes, however, he resumed his position, and said:

"Gentlemen, I am reminded by that soul of whom I have been telling you, that the experiences which followed for some weeks are too strong for beginners, and had better be reserved; but I presume you have now discerned my reason for not providing wine for our reunion. Although I never had the courage to tell him, I have always held myself responsible for my friend's unfortunate lapse, and the return of that accursed appetite which wrecked his life and made his wife a widow.

"As far as my summer vacation is concerned, suffice it to say that I did not spend it with my friend in Regina. I went to Boston, where, two weeks ago to-morrow, we laid in the silent earth the self-discarded body of Doctor William Bolton. I have returned to keep my promise to you to-night, and to pursue my psychological studies as best I may. I trust I have not wearied you by my long story. Others will be able to see a change in the once thoughtless Harding; but you, my companions, will hereafter know the reason for the change. You will know that I am building the future of my soul—endeavoring to fit it for the companionship of the angel of my summer holidays."

We were all so interested and impressed by what Harding had been telling us that we remained silent for some time after he had ceased speaking. Gordon was the first to recover himself, and, rising, he said:

"Doctor Harding, I can scarcely find words to express my appreciation of what you have said, and I may add that I am the more interested because my own experience (of which I spoke to you some time since) runs on a similar line. Permit me to say that I shall be grateful for any assistance you may be able to render in elucidating some things about which I am perplexed; but, as the hour is late, it would be better to agree upon another time for the continuance of our recitals. I propose, therefore, that we meet two weeks from to-night, at my rooms or in any other place which may suit the majority. In the meantime, gentlemen, I have the pleasure of moving a vote of thanks to our entertainer for

his hospitality, and for the greater mental feast which he has provided."

Doctor Thompson immediately arose to second the motion, and in doing so took occasion to remark : "In seconding this resolution, I cannot refrain from observing how very strange it is that I also should have a psychological experience—one which, when the opportunity offers, I shall be glad to explain as far as I may then be able."

Graham called for a unanimous vote, which was promptly given.

"Now, fellows," said Bradley, "we have found a good and proper name for this infant; I propose to call it 'The Psychic Club.'"

Barnett seconded the motion, and so by common consent we became "The Psychic Club"—adjourned at 2 A.M. to meet again at 9.30 P.M., October 14th, in the rooms of Dr. Robert Gordon, —— Metcalfe Street.

(*To be continued.*)

* * *

IT is a most singular fact that, under certain combined conditions of fatigue, discomfort, and malaria, whole bodies of men—such as companies of soldiers—have been seized by the same terrific dream, and have awakened simultaneously shrieking with terror. Such an instance is related by Laurent, when, after a forced march, eight hundred French soldiers were packed in a ruined Calabrian monastery which could ill accommodate half that number. At midnight frightful cries issued from every corner of the building as frightened men rushed from it, each declaring that it was the abode of the evil one—that they had seen him in the form of a black dog, who threw himself upon their breasts for an instant and then disappeared. The men were persuaded to return to the same shelter on the next night, their officers promising to keep watch beside them. Shortly after midnight the same scene was re-enacted—the same cries, the same flight, as the soldiers rushed forth in a body to escape the suffocating embrace of the black dog. The wakeful officers had seen nothing.—*Exchange.*

CURIOSITIES OF MESMERISM.

Frank Alderman, who is considerable of a mesmerist in an amateur way, has recently been entertaining private parties of ladies and gentlemen with specimens of his powers over a world unseen by the describers when in their regular mental state, and unknown to Mr. Alderman, their questioner.

One evening a party of well-known doctors, lawyers, and other professional men, together with a number of ladies, gathered at a private house to test these powers. Mr. Alderman brought with him a boy of about fifteen years, Arndt by name, who works in the linseed-oil factory. The boy was placed in a chair and was speedily put to sleep. To the fact of his somnolence the doctors testified. The boy was then told to go (mentally) to a certain number on the Brush Farm Street and to tell when he had got into the door. He soon announced his arrival, and was sent up-stairs. He got into a small room which he said was dark; then he was directed to another room, which he said was lighted by a shaded lamp placed on a stand, which position he described. A lady, he said, was lying on the bed, and there was no one else in the room. The statements about the dark room and the lady being alone were announced to be wrong; but when the occupants of the house returned home they found that they and not the mental visitor had been in error.

The boy was next sent to another house on a neighboring street. He was sent up-stairs, and when there his attention was arrested by a curious table, with a very large, round, marble top and a single standard. The table was one of a fashion obsolete for twenty years, and was placed as described. An attempt being made to send him into the billiard-room of the house, he announced that he saw a chair "that two could sit in," a piano, and, on the floor, "one of them crazy quilts you wipe your feet on" (meaning a Turkish rug). The occupants of the room, he said, were two young men, one of whom had a light mustache and combed his hair straight up from his forehead. This description corresponded exactly with the furnishings and occupants of the music-room at the time the description was made.

On a subsequent occasion, the people present being about a

score of gentlemen, Mr. Alderman brought the Arndt boy and another about the same age. The boys were taken one at a time. One of them, being sent (mentally) into a house on Alfred Street, described the parlor with a good degree of accuracy, then went into the dining-room, located the sideboard, the sewing-machine, and seemed impressed by a stove he saw. He got mixed as to rooms, but described a door with glass in it that opened into a small room. He fixed the position of the bookcase, and said he saw some little figures of men—"yes, they were little statues," he said. The descriptions were sufficiently accurate and the objects were unusual enough to contradict the theory of guess-work.

A gentleman left the room and went out to look at a public clock. The boy followed his actions on the way down-stairs, but, in looking at the clock to see the time, lost his man.

The boy was next sent to Lansing for the first time. He described the low, dingy, wooden station, crossed the bridge and saw the hotels on the left. On being told to ask his way to the capitol he said he spoke to a "coon" and asked him for a cigarette—but in vain. He went into the capitol and was sent into the supreme-court room. There he described with exactness the bench and the peculiar arrangement of the seats. He described the portraits of Judges Graves and Cooley on the walls.

The boys while asleep were rested mentally and exercised physically. They danced and sang comic songs; dropped red-hot coins and suffered the pangs of having icicles down their backs. On drinking from empty mugs they became very drunk, and one curled up on a sofa. Mr. Alderman mentally drew one of the boys to him with a force that a lieutenant, U. S. N., and two others present had very hard work to overcome.

The supreme test of the evening was the visit paid by one of the boys to Northampton, Mass., where he entered the home of a gentleman of the party. The boy described the depots at Buffalo and Rochester, passed Albany in safety, and brought up at Worcester. Being sent back to Springfield, he said that there was no train for Northampton, and was told to count ties. He got there just the same, but took the wrong road from the station and announced himself on Main Street. Being sent back, he described the buildings on the way, and finally came to a frame house that stood well back from the street and had a peculiar roof. On

being invited to let himself in he announced his presence. He told of a picture on the wall, representing an old man with a white beard, and of another with a horse and dog in it. He placed an extension-table in the sitting-room, and, when the listeners around the sleeping boy began to shake their heads, the owner of the house said the boy was correct. On being sent into the parlor he saw a mantel with a blue vase on one end and a dark one on the other. These proved to be copies of vases in the British Museum, and were of the colors given. On the centre was a "square thing with birds in it," the boy said. The birds looked like canaries, and they seemed to be in a glass case. The object turned out to be a peculiar clock on which were two pheasants, while smaller birds were perched upon it. There was absolutely nothing said to give the boy any inkling of the article he described. What is the explanation of these things?—*Detroit Journal.*

* * *

MUSIC IN PSYCHIC DEVELOPMENT.

The most careless observer of the religious rites and ceremonies of all nations, especially all students of psychology, must have been struck by the fact that music plays a most important part in the awakening of religious feeling. The effect of the anthem, the chant, the recitative and intonation, is best appreciated, because most familiar to Western peoples. The emotions stirred up by the solemn harmonies of masterful composers are so vivid as to throw the super-sensitive into reverie, trance, and even convulsions. Ecclesiastical art has depicted these psychic phenomena in a way to leave no doubt upon the subject. We read of instances where the monk or nun, wrought up to the stage of psychical ecstasy by the vibrations of the organ and the harmonies of blended voices, have developed what Professor Charcot would call a crisis of the "great hypnosis," fallen into an abnormal psycho-physiological condition, and been levitated (or lifted up into the air) by an up-rush of "psychic force," and floated toward some picture hanging over the altar. Mr. William Crookes, F.R.S., the great English chemist, collected from Church records, some years ago, a long list of Catholic saints who were reputed to have accomplished this marvel. In science such persons are called

æthrobats, and the familiar name for the phenomenon itself is "levitation."

All schools of hypnotism will agree in classifying the fact as one of neurosis, or hysteria. The body seems to lose almost entirely its weight, and to acquire a new specific gravity. Thus, for example, a patient in this state will not ordinarily sink in water. Dr. Justinus Koerner, the famed and greatly respected physician of Margaretta Hauffe, the "Seeress of Prevorst," relates that she became sometimes so light that her body had to be forced into the water when a bath had to be given her. Dr. Maximilian Perty, of Geneva, reports that one Anna Fleischer would in this condition be lifted up mysteriously from the bed, floating in mid-air as light as a smoke-cloud, and drifting toward an open window in a current of air setting in that direction. Margaret Rule, one of the poor girls of Salem, Mass., who was accused of witchcraft by my brutishly but ignorantly fanatical Puritan ancestors, was similarly levitated and so drawn upward by the occult force that three strong men could hardly pull her down to the bed. D'Assier cites from the Church annals, among many cases of æthrobacy, that of a young monk named Joseph de Copertino who became so psychically exalted that he rose in the air from the centre of the monastery chapel, floated toward the cross above the altar, and embraced it with ecstatic delight. At one time, "on Christmas night, having heard the pipes of some shepherds, . . . he heaved a deep sigh, uttered a loud cry, and flew like a bird from the centre of the church to the high altar, which was distant from him more than fifty feet." All these were psychics under deep religious excitement, and, in many instances, the nervous crisis had been provoked by music and intoned service of the church. The Bible relates how the harp-playing of David actually drove away from Saul the homicidal frenzy that had seized upon him.—*H. S. Olcott, in The Theosophist.*

* * *

A DESPATCH from Bellevue, Ky., says: "For some time an 'uncanny' visitor has appeared nightly in a room over Boros's grocery. Mrs. A. Rusconi, a rich woman, went to see the 'ghost.' On its sudden appearance she fell dead. It has since been discovered that the apparition is the reflection of an electric light at the river landing."

DEPARTMENT OF

HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

SOME ASPECTS OF MENTAL HEALING.

By "health" is meant wholeness. All human beings desire health and have an inalienable right to its full possession and enjoyment. Every natural desire has its rightful place in the human economy, and each one is included in the supreme aspiration to be well, i.e., to be "every whit whole." That we do not express perfect health does not prove that we are unable to do so; it only shows that we are not yet so far unfolded as to manifest symphonically all that is contained within us. A primarily important truth is that whatever is involved in our nature can be manifested through our organism, though this ultimately perfect manifestation is obtainable only by means of an orderly series of evolutionary or educational processes.

The desire for health involves the possibility of securing it. Will is active, purposeful desire, and precedes expectancy in the logical order of conscious mental evolution. Will is the paternal or masculine element in our nature, and it asserts itself long before we are able to recognize its parallel in the maternal or feminine element of understanding. It is the union of these qualities that renders us masters of our fate. Will gives birth to prayer, or aspiration; understanding begets faith, trust, and expectation.

It is necessary for the student of mental therapeutics to master the following proposition before proceeding further in the study and practice of the art: "I can accomplish whatever I desire, for my inherent capacity is the parent of my wish." Having satisfied yourself that you can fulfil your desire, then reason yourself into the following mental attitude: "Knowing myself to be inherently capable of accomplishing my desires, whatever they may be, I shall now proceed to obtain the knowledge requisite to enable me to carry my resolution into effect." Will now strikes the first note, declaring itself dominant. "I will be well!" is the lawful exclamation of the awakened consciousness; "and I shall immediately set to work to discover how to render my potential wholeness actual."

Rational progress cannot be made in any direction unless reason is satisfied that its attempt is feasible; until then all endeavors looking toward its practical demonstration may prove abortive, no matter how earnestly one strives to will results into expression. The respective parts assigned by nature to desire and intellect must be clearly understood before a systematic practice of metaphysical healing becomes possible. Ontology is practically reducible to anthropology, which properly starts with psychology as a basis, reasoning downward and outward to anatomy and physiology. Special pathology is not a factor in pure mental practice, for it has no right to invade a sanctuary in which the science of health reigns supreme.

Mental scientists always take it for granted that the essential desires of mankind are good; therefore, they know of no scientific antagonism to the normal determination of an entity to unfold its powers and to live true to its constitution. There is, however, a secondary region of desire which is the seat of error, and this field must be exploited before there can be a deliverance from the bondage of ignorance under which the race now groans. The inharmonious condition to be met and conquered is invariably the product of false belief, though not necessarily the conscious belief of the person suffering from its effects. The first step is to arouse the patient to an assertion of his own rights and liberties; and this may be accomplished either by verbal appeal or silent reasoning, or by both combined.

Weakness is certainly a negation of strength; therefore, he who feels weak temporarily fails to acknowledge strength. To feel strong is to be conscious of an uninterrupted inflow of vitality;

and, as vital force is soul force, the healer speaks to the real man, calling upon him to manifest his power. "Call upon me and I will answer, saith the Lord," applies to the true ego, of whom Emerson affirmed the potency to possess the universe. Said he: "I, the imperfect, adore my own Perfect," which implies that man's derived or lesser self pays homage to its rightful master, the immortal ego. Personality may be deranged, but the individual himself is always essentially and potentially perfect, and it is the duty of the healer to summon the individual to control and vitalize his own person.

When a silent treatment is given, prefaced with the words, "Listen to me," the call is not made to the unvitalized body which appears ill, but to the soul which is always vigorous. The appeal to the ego is made through the intellect when external means for conveying mental suggestions are employed; but in silence, when the avenues of sense perception are closed, the word is spoken from soul to soul, and on that plane of the highest and subtlest intercommunion the best results are attainable. It is the intellect, however, that needs educating; therefore the refractory or mortal (i.e., varying) mentality must be reached. There is in reality but one will, though there seem to be two. Essential will manifests itself in what we constantly desire because it is our nature to do so; this includes the pursuit of health, happiness, and whatever constitutes genuine prosperity. Whimsical desire is merely the wish to obtain whatever we fancy will conduce to a realization of these conditions, regardless of its utility in such an endeavor. The ever-changing demands of the undeveloped or undisciplined intellect require to be summarily set aside.

Quite a number of "magnetic" and other practitioners take on the feelings and symptoms of their patients because they agree with the erroneous mental attitude of the victims. A metaphysical healer must never permit himself to be influenced by his patient's state of mind; his success depends upon the maintenance of a thoroughly positive thought attitude—impervious to the discordant mental emanations of an invalid. Invalids are usually very set in their beliefs, and unless the healer be intrenched behind a barricade of metaphysical affirmation the insidious outflow of mental poison from a disordered consciousness will envelop and vitiate his own organism. This is the contagion of disease, subjectively considered.

Far from denying the existence of exterior conditions, the mental scientist explains their origin and office—declaring that

the physical or objective plane is but the consequence or ultimate of the subjective, the realm of causation. Adherence to precise terminology is necessary to lucidity, for words are mental before being externally expressed. There are no physical joys or sorrows, successes or defeats, pains or pleasures. All are alike experienced in mind. They have, however, definite physical correspondences. No competent mental practitioner ever attempts or wishes to remove effects as such. When causes are removed, effects must vanish. Weak and timid patients, who dread pain and are terrified by unpleasant symptoms, should be quieted by a soothing suggestion rather than by opiates; but efforts to combat the external appearances of disease are as futile as to seek to erase a reflected picture from the wall.

The simple removal of a disagreeable mental picture is not all that is required. One that will produce an opposite physical effect must be substituted for it; therefore, advanced metaphysicians rely principally upon affirmations, which include all necessary denials. An error may be denied, but it is not successfully contradicted until the truth which renders it impossible is plainly declared. It is advisable never to deny disorders by name. "You have nothing to fear" is a useful formula, as the essence of mental treatment is always in the contradictory affirmation. Every thought we utter unites us (through the universal law of vibration) with all who think along similar lines. It is impossible, therefore, to affirm anything with emphasis without setting unseen machinery in motion to bring about its fulfilment. Every word is created by the action of a definite thought; and for "every idle word" we give constant account, for our outward conditions are but thoughts externalized.

In testing the power of words we should confine ourselves to such as possess the power to express outwardly the states we desire to realize. The word "strength," dwelt upon for even a few minutes, will produce a sense of power in whoever thus holds the idea in mind. Love, peace, happiness, success, etc., should be used as occasion demands to externalize these special states. An excellent formula for general use is: "I will to express perfect health in every way; therefore I do express it." This concise statement epitomizes the whole philosophy of mental healing, for it acknowledges the presence of the will and declares its inherent ability to express itself.

Real knowledge is not derived from books or tutors, for these

can only point the way toward the means of its acquisition. It must be intuitively apprehended before it can be intellectually comprehended. Creatures are not children, and children are not vassals; therefore man, instead of regarding himself as a worm of the dust, as false theology teaches him to do, should learn that he is an heir to all things real.

The healer should breathe rhythmically, and then may teach his patient to do the same. Harmonious breathing naturally results from harmonious thinking, and deep breathing from profound thinking. While insisting upon right breathing, however, mental healers regard the vocal apparatus as so completely under the control of the mind that they usually say, "Learn how to think; then breathe as you please." To breathe properly (from the solar plexus) is not practicable while one remains a prey to cramping thoughts. Although the actual work of healing must in its last analysis be accomplished by the individual himself, through the agency of his own interiorly spoken word, yet the healer must realize on the patient's behalf what the latter as yet fails to realize for himself.

Thousands of intelligent people are deeply interested in astrology, palmistry, and kindred studies; therefore, it is well for a mental healer to possess some familiarity with these reputed sciences. In ancient Chaldea there were wise men who formulated a perfect system of astrology, in exact accordance with genuine astronomy, based on the heliocentric plan of the Infiniverse. To these seers and sages of antiquity, the position of every star was as a note of music, and as a mathematical symbol inseparably united with geometric form. The ancient phrase, "One star differs from another star in glory," is freighted with knowledge so profound that, if properly interpreted, it would revolutionize the practice of mediaeval geocentricism, which to-day is substituted everywhere for the real stellar and inter-stellar science of venerable Chaldea.

People who dabble on the outskirts of astrology are frequently alarmed and discouraged when they "know their horoscopes," while if they really knew their true significance they would rise above every discouragement. Each individual, having discovered his own destiny, would proceed to work out his own salvation in the only rightful way—by education and evolution. Every human being has a destiny distinct from that of all other entities in the universe, yet inseparably connected therewith. All destinies are

good, but different; and in the outworking of a specific destiny the individual is only required to consult his fixed and inmost tastes. Intuitive persons need not concern themselves with outward attempts at such knowledge, for the ego itself speaks to the intellect with the voice of intuition—the pure, native utterance of the soul—which informs the outer mind from within. The simple child of nature makes few mistakes.

A teacher of mental science was once requested to call upon the mother of one of her students, who was prostrated with influenza and too ill to leave her house. The patient was found seated in an easy-chair, reading the book reviews in a magazine between constant outbursts of sneezing, which shook her fragile frame and left her quite exhausted. The teacher of metaphysics discerned the invalid's condition and the nature of her malady by giving her an opportunity to talk about what she was reading or doing. A great man had written a worthy book which the reviewer had pronounced "positively dangerous." The lady, who was a devoted admirer of the journal, expressed herself as being truly grateful to that periodical for informing her beforehand what books were unsafe to read.

"Very well, madam," said the visitor; "if you choose to take the opinion of some one else concerning everything under heaven, then you and your mental master must divide the honors in a joint attack of influenza. The gentleman who wrote the condemned book is at the present moment hale and hearty; his nature is sunny, his aims are noble, and his health invariably good; while the reviewer who distils for you the gospel of your choice is now suffering from an acute attack of this very influenza. I can do nothing for you unless you wish it; but, if you desire, I can free you from your 'cold' within five minutes."

As the sufferer naturally desired relief, the mental practitioner proceeded to de-hypnotize her in the following words: "Dear sister, listen to me. You are an individual soul, endowed with the inalienable right to think your own thoughts and receive truth from every quarter of the universe. I pronounce you here, now and forever, free from every sort of bondage. Arise out of your lethargy; use your own reason; follow your own conscience; dare henceforth to be a free woman, and no spell cast upon you unawares can hold you beneath its sway." Advancing a step nearer to the sufferer and speaking still more emphatically, the teacher said, "You are now free!" and straightway the invalid knew that

she was rescued from an ailment communicated to her unconsciously by a man with whom she was totally unacquainted and who was at the same time similarly afflicted.

Telepathy reveals that exact impressions can be conveyed over thousands of miles, for there are unseen conductors everywhere; and the law of inter-relation between affinitizing states of consciousness is such that no sooner does one individual yield to the dictum of another than he begins to vibrate synchronously with him. We often express dismay at the sufferings of negative persons, but their condition is not surprising when we consider the feeble-mindedness of the ordinary man or woman who dares not claim the right of individual intelligence. He alone is a healer who teaches the art of independent thinking. "Submission to divine will" is an extremely distorted phrase. In most instances the so-called divinity is the arrogant self-conceit of the preacher who insists that obedience to his decision is resignation to the Almighty Wisdom of the universe.

From first to last, mental healing means self-development and self-deliverance. Freedom to serve God by obeying the spiritual laws of the universe is the only true liberty. Even the hypnotist, who makes a welcome suggestion of sleep to the tired victim of insomnia, is in this age not an enslaver, but a deliverer. Mental suggestion must invariably convey, not that from which we wish to be delivered, but that with which we desire to become as one.

W. J. Colville.

The mind makes not the muscles only, but the organs of the body, tired or vigorous, according to its state. It can make the whole man feel well or ill. If he is bodily ill, disordered or diseased in any organ, but of good courage and even soul, that mind limits the mischief to the organ and keeps it from ascending in vapors of fear and apprehension.—*J. J. G. Wilkenson.*

If there were not a single physician, surgeon, man-midwife, chemist, apothecary, druggist, nor drug on the face of the earth there would be less sickness and less mortality than now prevail. I declare this as my conscientious conviction, founded on long experience and reflection.—*James Johnston, M.D., F.R.S.*

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

A GLANCE AT PROGRESS.

In entering upon the fourth volume of THE METAPHYSICAL MAGAZINE, we note with satisfaction many encouraging indications of a marked change in the minds of the general public on those questions involving a consideration of the higher phases of human life. Metaphysical clubs, local societies for psychical research, and associations for the study of spiritual science are becoming numerous throughout the country, while both pulpit and rostrum are engaged in a most praiseworthy effort to throw off the trammels of tradition and preconception and to examine the laws of Being in the light of reason scientifically applied. People are beginning to realize that no single book, however venerable, contains *all* truth; that humanity is on the verge of discoveries in the psychic realm that will throw much new light on beliefs that have been sacredly treasured for ages, and that the progress of the coming century will be based upon a more intelligent and accurate knowledge of man's spiritual faculties.

But perhaps the most significant change is to be noted in the attitude of the secular newspaper press. The far-reaching importance of the science of Mind is conceded by the *Commercial Advertiser* as follows:

"The mere man of letters, no matter how deeply familiar with the various tongues of the earth and with the polite literature of every age, cannot be regarded as a man of liberal education. He must know the general principles on which science works, and he must be familiar with modern as well as ancient ideas of that which is supposed to lie beyond the reach of our senses. Science has come to include the very process of thought, and seems to be a fundamental study for culture."

A recent editorial in the New York *World* contains this paragraph:

"Working along the lines of the great theory of the correlation and conservation of energy, we are getting at some of the fundamental simplicities of

physical law. A suspicion of the meaning of the universe has flashed through the mind of the nineteenth-century man, and, though he has not been able to grasp or retain it, it has lifted him up, transformed him, multiplied a hundredfold his capacity for achievement. We have learned that at bottom the deepest secrets of nature are as simple as the shining of a star or as sunlight; and little by little, as a child learns what it needs to know, we are learning all the world needs for its redemption."

These and many similar expressions suggest an early emancipation from the thraldom of materialism. Abundant indorsement of the principle of spiritual supremacy might be quoted from sources from which the most thorough advocacy of materialistic doctrines might reasonably be expected, which bespeaks an undoubted transition of public thought toward the higher life.

* * *

A HOME SCHOOL.

A movement is on foot in Chicago and its vicinity to open an educational centre, in which the best theories of child-culture and the most advanced knowledge of spiritual life shall be practically combined. The design is to make it possible for students to evolve the best within them by the aid of leaders, or mentors, and the use of available apparatus. The training will be based upon the self-revealing methods of Froebel, who has formulated a system for very young children, while the present plan will be adapted to those fourteen years of age and upward. At about this age important changes take place; independence and individuality are asserted, while the whole being is vibrating with new emotions. Intelligence and wisdom are required to guide the growing youth into an harmonious and useful maturity.

Education consists in leading man—as a thinking, intelligent being, growing into self-consciousness—to a pure, conscious, and free representation of the inner Law of Divine Unity. Consequently, the essential business of the school is not so much to teach a variety and multiplication of things as to give prominence to the "ever-living Unity that is in all things." Freedom for development in every direction, under wise guidance and association, will be its animating principle.

The course of training will include music, art, literature, languages, and science, with laboratory work in chemistry, physics, photography, electricity, and physical economics. Languages will be taught by a method in which a useful knowledge of any tongue may be gained in six months, the process being definitely calculated to arouse also thought-expression. Vocal and instrumental music will be a special feature. Physical expression will be gained through gymnastics, dancing, and games. Current events will be considered and used to enrich and enliven research. Instruction in matters

pertaining to marriage and parenthood will be given, inculcating high ideals of those relations.

It is proposed to open this school near Chicago, early in September. There are doubtless many parents looking for just such an institution in which to place their sons and daughters. Correspondence is solicited from those interested. The secretary, Ida C. Heffron, 921 Ridge Avenue, Evanston, Ill., will furnish information upon request.

* * *

DURING July and August the annual conference of prominent workers in the cause of human improvement will be held at Greenacre, Eliot, Me. Four lectures a week will be given in a large tent on the banks of the Piscataqua, and private classes will be held under prominent instructors. An excellent programme is in preparation. In connection with this assembly, Miss Mary H. Burnham, of New York, will conduct a summer school of music, the course including two piano lessons weekly and class instruction in musical analysis, harmony, concentration, ear training, acoustics, and other branches of the art.

* * *

AT the top of advertisement page xxiv of this issue will be found a card of special interest to parents. We take pleasure in recommending the advertiser, Miss G., to all whom her offer may concern.

* * *

THE CIRCLE OF DIVINE MINISTRY.

For several years there have been in New York small groups of earnest truth-seekers meeting at regular intervals, "with one accord and in one place," for silent ministry through concentrated thought. The mental vibrations emanating from these circles have healed many absent ones of inharmonious conditions. Proofs accumulate that the invisible forces, when wisely used, dominate matter. Electricity dwelling in every atom is only harmful when concentrated and active, without the exercise of man's mental power to employ it in his service. Thought is also everywhere. As man learns its power, discerning how to lay hold of and direct it scientifically, it becomes obedient to the use of the orderly mentality.

In view of these demonstrated facts a meeting was held on April 16, 1896, for the purpose of uniting the various members of several Circles of Silent Ministry to promulgate through an organization the truth taught in divine science. This association will open in New York next October a centre of activity, whence it is hoped may radiate thought-vibrations of immeasurable usefulness. The noon hour for silent ministry will there be kept daily. Competent teachers will give lessons and lectures on the science

of Being. A reading-room will be open for members where literature upon this subject will be found, and on Sunday afternoons a Bible class, free to all, will be held by teachers whose treatment of the lessons will be based upon the esoteric interpretation of the Christian Bible. One important feature of the work anticipated will be a dispensary where all who feel the need of upliftment may find concentrated effort put forth to assist them out of their inharmonious conditions. Lack of pecuniary means need not deter any one from seeking help, as special days will be appointed for treatment upon a basis excluding none. Those who would know more of the Circle of Divine Ministry are invited to write to any of those whose names are appended, and circulars will be sent giving full information regarding the regulations and business basis of the organization. All interested in the aims of the Circle are cordially invited to become members. The terms of membership are so arranged as to be within the reach of all:

Miss E. C. WALTON, Bethayre, Pa.
Mrs. J. LAURIE BELL, Margaret Hotel, Brooklyn, N. Y.
Mrs. HERVEY DE B. GIBSON, 21 W. 53d St., N. Y. City.
Mrs. DORA W. KEITH, 124 E. 27th St., "
Mrs. RIPLEY HITCHCOCK, 238 E. 13th St., "
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Miss A. M. M. CARTER, 640 Fifth Ave., "
Miss M. E. CARTER, 50 W. 51st St., "
Mrs. SOPHIE GROSCHEL CHADDICK, Suffern, N. Y.

* * *

GOD hath given to mankind a common library, his creatures; and to every man a proper (or own) booke, himself, being an abridgement of all the others. If thou reade with understanding, it will make thee a great master of philosophy, and a true servant of the divine Author: if thou but barely reade, it will make thee thine own wise man and the Author's foole.—*Quarles.*

* * *

THE longer I live the more certain I am that the great difference between men, the great and the insignificant, is energy—invincible determination, an honest purpose once fixed—and then the victory. That quality will do anything that can be done in the world; and no talents, no circumstances, no opportunity, will make a two-legged creature without it.—*Goethe.*

* * *

IT is better to be generous than selfish, better to be true than false, better to be brave than a coward. Blessed beyond all earthly blessedness is the man who in the tempestuous darkness of the soul has dared to hold fast to these venerable landmarks.—*Coleridge.*

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RATHER a good story is told about Professor Huxley, when he was delivering a lecture at the Literary and Philosophical Society, Newcastle-on-Tyne, about twenty years ago. The subject was "The Geographical Distribution of Fossil Remains of Animals;" consequently numerous diagrams were required. Old Alexander, the porter of the institution, and quite a distinguished character among the members of the society, was assisting the professor to hang the diagrams. The screen on which the diagrams were hung was not very large, and Huxley, do as he would, could not succeed without the blank corner of one diagram overlapping the illustration of another on which the professor placed great importance. What was to be done? The professor asked Alexander to bring a pair of scissors. Lord Armstrong (then Sir William), Dr. Watson, and several others were present at the time. The scissors were brought, but, as the joint was somewhat loose, the professor was not able to cut the paper and threw the scissors down in disgust, adding that they were useless. "Vera guid shears, professor," said Alexander. "I tell you they won't cut," said Huxley. "Try again," said Alexander, "they will cut." The professor tried again and, not succeeding, said somewhat angrily, "Bring me another pair of scissors." Sir William Armstrong then stepped forward and ordered Alexander to go and buy a new pair. "Vera guid shears, Sir William," persisted Alexander, and picking the scissors from the table, and placing his thumb and forefinger into the handles, he stepped forward and asked Huxley how he wanted the paper cut. "I tell you they won't cut," said the professor. "Bring me a new pair instantly," said Sir William. "A tell'ee ther-r vera guid shears, only the professor canna cut wi' them," replied Alexander. "Well, then, cut it here," said Huxley, somewhat tartly, at the same time indicating the place with his forefinger. Alexander took hold of the paper, and, inserting the scissors, pressed the blades together and cut off the required portion as if he had used a straight-edge; then, turning to the professor with a rather significant leer and twinkle of the eye, said: "Seeance an' airt dinna ay gang thegither, professor!"—*The Westminster Budget.*

IT has been the persuasion of wise men of all ages, and is the persuasion of many as wise doubtless as their neighbors now, that the soul has a native sense of its quality and perpetual relations. By Plato, this sense, in some of its aspects, was named *reminiscence;* by modern speakers of English it is denoted as *consciousness.*—*D. A. Wasson.*

IF we speak of Paradise and apprehend the same, then we must have clear eyes to see into it, for the eternal paradisiacal world and the external world do hang one within another: we have only turned ourselves out of the internal into the external, and so we work in two worlds.—*Jacob Boehme.*

NO ONE has ever been twice on the same stream.—*Heraclitus.*

ETERNITY is in no sense comprised or measured by time or space, but is before them both, with them, and beyond them. The eternal life is not denoted in any way by perpetuity, but solely by its quality. It is the thought and energy of God.—*Alexander Wilder, M.D.*

THE book in which all mysteries lie is man himself; he himself is the book of the Being of beings, seeing he is the likeness or similitude of God. The great arcanum lieth in him; the revealing of it belongeth only to the Spirit of God.—*Jacob Boehme.*

WE are subjects to Providence when we act intellectually; to Fate when we act corporeally.—*Psellos.*

JUSTICE is the constant desire and endeavor to render every one what is due.—*Justinian.*

TO BE proud of being learned is itself the greatest ignorance.—*Bishop Taylor.*

BAD men produce the evil demons of their pernicious thinking.—*Yasna.*

THE finer the instrument, the finer the work.—*Heraclitus.*

* * *

THE VOICE OF GOD.

I stood upon the ocean's sandy shore.
"If there's a God," I cried, "speak! I implore."
Only the waves replied with sullen roar,
As up the sands they ran, then swift away,
Dashing their silver crowns in briny spray.

I wandered through the forest, vast and old;
Down the dim aisles, where centuries untold
Left their gray beards a-trailing in the mould.
Upon my knees I sank and called God's name—
The wind sighed low; no answer came.

At last I stood upon the sun-crowned height;
The busy world below was lost to sight
In azure shrouds and misty veils of light.
Again I called aloud that God might hear—
A bird's glad carol fell upon my ear.

So thrilling sweet I felt the responsive glow
Of my awaking soul. Within a voice breathed low:
"God is the Soul of all; thou canst not go
Where He is not. The sea, the wind, the bird—
All told thee that He heard."

Josephine H. Olcott.

BOOK REVIEWS.

A SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE. By Thomson Jay Hudson. 326 pp. Cloth, $1.50. A. C. McClurg & Co., publishers, Chicago.

It is extremely doubtful if the author of "The Law of Psychic Phenomena" has added anything to his reputation as a scientific reasoner by this latest product of his pen. The most that can be said in favor of the present volume is that it is ingenious. It is possible that Mr. Hudson's pet hypothesis of the "dual mind" might be so twisted and stretched as to account for most of the so-called spiritistic phenomena; but as an argument in favor of immortality it is ludicrously inadequate. The labored attempt to impress the reader's mind with the "logic" employed and the severely "scientific" methods adopted throughout the work is rendered quite impotent by the fact that, according to the hypothesis assumed, the author's "objective" mind — the one by whose cerebration his conclusions are reached—is itself destined to die with the physical body. Moreover, even the "subjective" mind cannot obtain immortality unless it receive a "suggestion" to that effect from the "objective." The work is not a conclusive argument against the spiritistic hypothesis, for many phases of psychic phenomena are conveniently ignored by the author. Neither is it a demonstration of immortality, for, granting the correctness of the deductions presented, it simply points to a conditional life after death, with absolutely no guarantee against ultimate extinction of the ego. Mr. Hudson's fundamental error is the old orthodox one of seeking for spiritual truth through channels external to the intuitive perceptions of the mind.

THE MIGHTY ATOM. By Marie Corelli. 310 pp. Cloth, $1.25. J. B. Lippincott Company, publishers, Philadelphia.

The popular author of "Ardath," we regret to say, has fallen somewhat below her usual standard of excellence in her latest work. It lacks the lofty idealism which marked her former productions. Its view of human life and destiny is narrow and limited. While we heartily indorse the object of the book—the overcoming of atheistic materialism, with its dark and selfish mis-

conceptions—yet we are not so ready to applaud the proposed remedy: Faith. As a stage in soul-development, an intermediate step toward a higher end, faith is good; but this alone, without reason, develops but half of the spiritual nature. The many invectives applied to materialists in general by the author can scarcely be approved. Such tactics only detract from the force of the argument, for recourse to sarcasm and ridicule usually indicates a lack of confidence in the cause espoused. Truth needs no carnal weapons in the battle for supremacy. Miss Corelli appears to better advantage as a novelist than as the apostle of a reformatory "movement."

FROM THE UPANISHADS. By Charles Johnston, M.R.A.S. 55 pp. Paper, 75 cts. American publisher, Thomas B. Mosher, Portland, Me.

This is a collection of translations from the sacred books of the East by a scholar deeply versed in the Indian philosophies, languages, and religions. Mr. Johnston needs no introduction to the readers of THE METAPHYSICAL MAGAZINE. His series of essays on "Karma," now running in these pages, are attracting wide attention on account of their admitted accuracy and authenticity. These qualities are especially conspicuous in "From the Upanishads," a little volume constituting an admirable epitome of the Law of Hindu Ritual. The doctrines, as translated, are easy of comprehension, and will prove a source of delight to students of the Eastern wisdom.

AN ART FAILURE. By John W. Harding. 209 pp. Cloth, 75 cents. F. Tennyson Neely, publisher, New York.

A story of the Latin Quarter of Paris as it really is, now that the "Trilby" craze has about spent its force, is a refreshing and timely relief from the romantic and purely artificial glamour with which most writers seek to invest that famous section of the French capital. Mr. Harding's sketch is clean and wholesome, bearing much internal evidence of fidelity to the truth. The prosaic features of the life of the average art student in Paris are traced with a realism that renders them quite as interesting as the morbid inventions of Du Maurier, and far more instructive. The book is copiously and handsomely illustrated by William Hofacker, and is admirably adapted for summer reading.

YE THOROUGHBRED. By Novus Homo. 128 pp. Paper, 50c.; cloth, $1.00. The Health Culture Co., publishers, New York.

This unique and original work will doubtless attract wide attention among social reformers of all grades. Subjects of vital significance to the race in general are considered by the author in the form of three interviews between mythical personages. The questions discussed are: (1) Man as an animal; (2) Man as a magnetic battery and an electro-telegraphic machine; (3) Man

Americanized—the Great Republic, its status, dangers, and its future. These are undoubtedly large subjects. The author, however, is apparently an enthusiast who believes he has at last discovered a universal panacea for the ills that flesh seems heir to, and his deductions are not always sound; yet the work presents much profound truth in a most attractive way, and will well repay perusal by the thoughtful.

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OTHER NEW PUBLICATIONS.

Twelve Lessons on Mental Science and Spiritual Philosophy. By Dr. George W. Carey. Paper, $5.00 per set. Published by the author, 25 Delmas Avenue, San José, Cal.

Development of Mediumship by Terrestrial Magnetism. By Abby A. Judson. 28 pp. Cloth, 50c. Published by the author, Worcester, Mass.

The Nature of Disease. By F. M. R. Spendlove, M.D. 32 pp. Paper, 10c. Published by the author, Montreal, Canada.

Crime: What Shall We Do About It? By Charles Houghton. 16 pp. Paper, 25c. Published by the author, Batavia, N. Y.

Normal Mind. By J. Sanderson Christison, M.D. Paper, 20 pp. Published by the American Medical Association Press, Chicago.

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TO ADVERTISERS:

THE METAPHYSICAL MAGAZINE occupies an entirely new field, having no competition in the lines of thought of which it treats. Its patronage is derived exclusively from the intelligent and cultured classes, and its rapidly increasing circulation includes all parts of the world. Its advertising pages share the peculiar interest which attaches to the reading matter, of which no pains will be spared to present a thoroughly first-class selection in each number. For these reasons we are confident that advertisements in this review are *read* by intelligent and well-to-do people. Rates will be made known upon request.